

Holiday Book Number

November 27, 1937

CHURCH DIVINITY SCHOOL
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The Living Church



"HEALING THE SICK"

This is the cover illustration from the booklet on medical missions published recently by the National Council's Publicity Department.

(See page 676)

Vol. XCVII, No. 22

Price 10 Cents

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

United Christmas Appeal

TO THE EDITOR: In response to the urgent request of representative ministers and laymen I have accepted the chairmanship of the sponsoring committee for a united Christmas appeal which the Federal Council of the Churches of Christ in America is making in behalf of those who are suffering most from the national and racial antagonisms in the world today. I shall be glad if you will print this letter in your columns as a means of letting your readers know about this great venture in Christian goodwill.

The pent-up feelings of the Christians of America and their desire to do something about the present tragedies in the world must have a practical outlet. The one plan on which they can all agree is to unite in caring for those who are in deepest distress throughout the world. The birthday of Christ affords the best of all opportunities both for a Christian witness to a war-torn world and for sacrificial giving in the spirit of Christ.

Three great groups of sufferers are to be included in the joint appeal: countless civilian victims of the war in China, the children on both sides of the civil war in Spain, and the Christian German refugees who have been impoverished and forced to leave their homes as a result of the cruel laws against "non-Aryans."

The united appeal of the Federal Council will support and reinforce in every way the separate relief appeals made by several communions, and opportunity will be given to designate any gift for the special fund of any denomination. Gifts not otherwise designated will be turned over to established and well-recognized Christian agencies working in each of the three fields. The money for China will be expended through such agencies as are designated by the Foreign Missions Conference of North America; the contributions for Spain will be placed at the disposal of the American Friends Service Committee (Quaker); the contributions for the German refugees will be administered through the American Committee for Christian German Refugees.

The Christmas appeal will be made through local churches and it is hoped that all pastors will plan now for a share in this movement through an offering on the Sunday before Christmas or, if it be more convenient, on some other Sunday in December. The goal of the appeal is an offering, whether large or small, from every congregation in America as a part of a united testimony of Christian love and sympathy.

A distinguished group of the most trusted leaders in all major communions has agreed to join in sponsoring the appeal, including the Most Rev. Henry St. George Tucker (Episcopal), Dr. William Hiram Foulkes (Presbyterian), Dr. Earl V. Pierce (Northern Baptist), President George W. Richards (Evangelical and Reformed), Bishop Edwin H. Hughes (Methodist Episcopal), Prof. Rufus M. Jones (Quaker), Dr. P. O. Bersell (Lutheran), Dean Frederick D. Kershner (Disciples of Christ), Dr. Ivan Lee Holt (Methodist Episcopal, South), Bishop Paul de Schweinitz (Moravian), Rt. Rev. Peter Bryce (United Church of Canada), President Albert W. Palmer (Congregational), President Walter L. Lingle (Southern Presbyterian), President Wynand Wichers (Reformed

in America), Dr. James H. Straughan (Methodist Protestant), Dr. A. R. Robinson (United Presbyterian). Outstanding laymen and women are also associated with them, like Charles P. Taft, William Allen White, Mary E. Woolley, John Foster Dulles, Grace Abbott, Isaiah Bowman, Mrs. Robert E. Speer, William E. Sweet, James M. Speers, Walter Dill Scott, and Louis J. Taber.

JOHN R. MOTT, Chairman,
Sponsoring Committee of the
United Christmas Appeal.

New York.

Joint Communion Services

TO THE EDITOR: My attention has just been called to an editorial, A Note of Caution, in THE LIVING CHURCH of November 6th, and another under the head of Joint Communion Services, in the November 13th issue.

I regret that you have had such difficulty in getting the facts about the Communion service held in Trinity Church in New Haven on October 15th, during the joint convention held here under the auspices of the Connecticut Council of Churches.

When plans were being made for the convention I heard that another church in addition to Center Church (Congregational) would be needed to accommodate the delegates to the convention, for the Communion service which was to be held. As Trinity Church is next door to Center Church and also located on the Green in the heart of New Haven, I offered it for the service with the understanding that the rector of St. Paul's Church, the Rev. Arthur F. McKenney, who is also chairman of the New Haven Council of Churches, and I would officiate. A general invitation was extended to all delegates attending the convention to select the church they wished to attend for the joint Communion service. There was real advance-

tage in having two different types of service going on at the same time, for while they differed in form they were united in spirit. Unfortunately very few members of our Church attended either service, but those who did were deeply grateful. The members of other Churches receiving Communion in Trinity expressed great appreciation and however we may wish to explain the method the fact remains that there was a very real presence of the Spirit of Christ in that service. The same was true in the service at Center Church, as I heard of it from other

There are many of us who have a rightful place in the Protestant Episcopal Church in the United States of America, who rejoice in the leadership given toward Christian union and intercommunion by the conferences at Oxford and Edinburgh, and I think the recent Pastoral Letter issued by our own House of Bishops would seem to favor the spirit of cooperation rather than that of exclusiveness. I quote these words from the Pastoral: "We are convinced, however, that the ideal of unity need not prevent cooperation among groups of widely differing traditions. There are those who feel that such cooperation may delay Christian union by obscuring its necessity. Experience teaches us, however, that such cooperation may be a valuable and important preparation for the united Church that is to come."

We in the Episcopal Church recognize our heritage all that happened prior to the Reformation and all that happened during and since the Reformation. The Catholicism of many of us claim is the Catholicism of the Holy Spirit, who has led, is leading, and will ever lead us into new truth and new understanding of old truth. Those in this communion who can win the cooperation of the Eastern Orthodox, Old Catholic, and other Churches of a similar nature, are urged to do so. It is, however, equally the responsibility of those of us who appreciate and understand the values of other Protestant Churches to do what we can to unite with them in Communion and fellowship to the glory of God and the building of His Church that is to come. (Rev.) THEODORE H. EVANS,

Rector of Trinity Church.

New Haven, Conn.

Tithing

TO THE EDITOR: May I say a few words about the tithe as practised by Mormons, hoping some of our people may follow suit? I know a few of our Church people do so, but why not everybody, as the Mormons do?

And the Church is rich today and nevertheless lacks for funds to build large and expensive ward chapels every few blocks in this city and elsewhere. But beyond the tithe they also make free-will offerings at their services. Lately, as everybody knows, they have undertaken to care for all their needy unemployed—some 80,000 I believe—and that fund was started by every household having only one meal on a certain Sunday recently, and giving the cost of the other meals to their relief fund.

How many of us practise the tithe? You those who don't would seem open to the charge that they love God less than the Mormons?

(Rev.) HERBERT C. BOISSIER.
Salt Lake City, Utah.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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The Living Church



ST. ANDREW'S CROSS RISES ON THE JAPANESE SCENE

In this issue, Paul Rusch, executive secretary of the Japanese Brotherhood of St. Andrew, describes the three summer training conferences which have been instituted as an integral part of the Brotherhood's program of winning 100,000 men and boys to Christ in the next ten years.

(See page 653)

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The Presiding Bishopric

TO THE EDITOR: One more General Convention has come and gone. Once more there has been the period of discussion, at times almost feverish, as to whether we should make any progress and, if so, what progress in the development of the office of Presiding Bishop in our Church. There has been more or less intense feeling as to what he should be called and where he should live, but the discussion of what he should do and what he actually is has been largely taken up with the question of the presidency and direction of the institution called the National Council, with all its departments, which is the peculiar contribution of our Church to the development of Christian polity.

Since we have this institution and own the great office building at 281 Fourth avenue it doubtless is the most satisfactory arrangement that our Chief Bishop should have it directly under his control. It is an institution which has got out of hand in the past and which, by its very nature, is always likely to get out of hand. If our Chief Bishop cannot control it probably no single individual, certainly no large body like General Convention, can control it. I do not for a minute mean to minimize the very great importance of this whole matter. The cost in the past years in dollars and cents to the Church is not easily to be got over. But the relationship of the Presiding Bishop to the National Council does not exhaust the meaning of that office nor is it indeed the primary or fundamental aspect of it.

What is a Presiding Bishop, how does he function, and what does he do? How many of our deputies to General Convention, or of our Church people generally, have any knowledge at all clear of the development of the polity by which the Catholic Church has been governed since the time of the Apostles? The diocese under the leadership of its bishop is the unit of government in the Christian Church. We are all quite aware of this fact. But a great part of the discussion which goes on at the time of General Convention seems to indicate that in this country we are really unaware of any other unity above or beyond that of the diocese. We suffer, of course, from the handicap of the development of our system in this country in colonial days and we have not yet really begun to outgrow the fact that we were for a long time a Church, Catholic in doctrine and sacraments, but Congregational in polity.

In 1914 the Church in Wales was disestablished, with the result that the whole aspect of Church life there was so changed that it appeared to all concerned that there would be hopeless confusion in attempting to preserve the allegiance of the four Welsh dioceses to the metropolitan see of Canterbury. It was decided that a new province, the province of Wales, must be formed. Wales had not been a separate province for many hundreds of years, if ever. There was, therefore, no immediate precedent to which to turn. In the years which have ensued there has been created and is functioning, a new province of the Catholic Church, conscious of its unity in itself and with the rest of Catholic Christendom, conscious of the need that it should function as a province and of its ability so to do.

Wales is, of course, only a tiny spot on the earth's surface as compared with the United States of America but we may, never the less, learn valuable lessons from that tiny province. The Protestant Episcopal Church in the United States of America is also, however unconscious of the fact most of us are, a province of Catholic Christendom. But we have as yet shown little inclination to organize ourselves as such. May I commend a study of the development of this matter as it has taken place in Wales and as it must take place sooner or later with us. The "Constitution of the Church in Wales" is brief, clear, admirably arranged, and an understanding of it would help to clarify all our minds in this matter. The present Archbishop of the Welsh Church, the Most Rev. C. A. H. Green, D.D., is a canonist of distinction. He has this year published a monograph called *The Setting of the Constitution of the Church in Wales* which makes clear the nature of this important document and the way in which it has come into being. Increasing study of the fundamental aspects of this question should serve to unite all parties in the Church in a common desire for real progress and lessen the heat of controversy over matters which are, after all, of secondary importance.

(Rev.) W. D. F. HUGHES.

Cathedral of St. John the Divine,
New York.

Commission on Education

TO THE EDITOR: I have been reading THE LIVING CHURCH of October 30th, and on page 555 I find an article by your correspondent on the general subject of the report of our Commission on Theological Education, and it seems to me that he has confused the two matters.

The old Commission, headed by Bishop Strider, was continued without change to look into the many aspects of the whole question as presented in our report. Our resolution, however, with regard to a national board of examiners was, as you may recall, withdrawn and the substitute of Dean Grant was heartily accepted by members of our Commission.

This resolution called for the appointment of a Joint Commission composed of one bishop, certain presbyters and laymen from the different provinces, together with deans of seminaries, etc. I understand that this Commission is almost entirely limited to dealing with the examining chaplains.

WARREN KEARNY.

New Orleans, La.

CLID at General Convention

TO THE EDITOR: Your comments on CLID at General Convention appearing in the issue of THE LIVING CHURCH dated October 30th included the following:

"Even Mr. Homer Martin, who had been pictured in advance as virtually a devil incarnate, turned out to be a Christian gentleman. . . ."

A very wise and distinguished member of the legal profession, a devout Christian of the highest integrity, was once heard to pass along what may possibly be the very pertinent

remark, "The devil would not get very far if he were not a gentleman."

To that piece of wisdom may be added the comment that too often well-meaning gentlemen, yes, even gullible Christian gentlemen, are roped in as the unwitting and very effective emissaries of "his Satanic majesty."

The point in the controversy raised over those CLID meetings at (near) General Convention is not whether the proponents are Christians; it is not whether they are gentlemen; nor is it whether they are "able conscientiously to present the present-day labor movement as 'the answer of Christianity and democracy to the economic problem in preference to either Fascism or Communism.'" The real point, it would seem, is whether it is or is not the job of the Church as an organization to enter the arena of politics, be the cause good or bad. I should think that history and common sense would give an amply clear answer to that. And it seems to many people that CLID at General Convention in precisely the way it did appear there constitutes a subtle, but nevertheless very real and perilous, flirting of the Church as an organization with a dive into the political arena of today and tomorrow.

F. H. KETCHAM.

New York.

Directing Our Energy

TO THE EDITOR: I never enjoy a great moving-picture without the thought "What a wonderful thing it would be if the imagination, genius, and money behind all this were used to the glory of our Lord!" And I wonder why it is that men so fertile in thought in business never dream of applying their talent to the Church. In meetings of the clergy we prate away about a "Restudy of Missions." What do we wish to restudy? We need no restudy, but better directed energy using modern invention to glorify our Lord.

I wish you would publish a real article with pictures and details about the traveling cathedral. Attached to my parish by the Bishop is a small mission. It is not dead or dying. It is, however, like a fire banked for the night. The annual report is unsuggestive of life. Near me are at least five places equally needy of the Church. Personally, I believe that a better way than counting up noses and confirmation classes and baptisms would be to give a fellow free swing and half of the money now spent for maintenance of the *status quo* and let him have a traveling church like the good Bishop's cathedral and see what he could do. There is no doubt about what could be done in the wild country around this county. With twice the average attendance of any of three churches now run as mission churches, with little church school of tremendous value conducted in several places besides the ones where they are now conducted, we would, in five years, amaze the Archdeacon.

Just by applying the same organizational ability, ingenuity, and devotion that makes other businesses succeed, the work of our Lord could be tremendously increased in rural areas throughout our land.

All honor to the Bishop who built the moving cathedral! And, by the way, Fr. Peck certainly writes the best of religious articles in your paper. THE LIVING CHURCH covers a

broad field. One needs to read no other weekly. Well, put in a good lick for getting at these little country spots in a way suited to the 20th century.

(Rev.) WALTER L. BENNETT.

Lowville, N. Y.

The Vicar and the Duke

TO THE EDITOR: "Hear also what our Lord Jesus Christ saith, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets."

One of the fundamentals of our religion is that we should love our neighbors as ourselves. I presume this means that bishops and priests should exercise that function also. How do the Archbishop of Canterbury, and the Rev. Mr. Dart, of St. George's, Paris, justify their stand against the former ruler of the British Empire?

If the newspapers can be believed, Mr. Dart said, in referring to the Duke's suggested visit to his Church, "I have given him the best seat I can, but I will not speak to him." Can one imagine our Lord making any such statement?

The attitude of certain of the leaders in the Church of England toward Edward has done more to hurt the cause of religion among people who are not especially interested in the Church, but who might be reached, than all the preaching of the archbishops and bishops of the Established Church.

H. SHERIDAN BAKETEL.

Hackensack, N. J.

IT SHOULD be noted that the vicar of St. George's Chapel, Paris, apologized for what was unquestionably an un-Christian statement attributed to him.

—THE EDITOR.

"High," "Broad," and "Low"

TO THE EDITOR: Thinking and praying Christians are interested in Christian unity. That seems to be a self-evident fact.

However, before we can fairly approach this matter, it seems to many of us that unity within the Episcopal Church is first desirable.

If, and I believe it is, the Protestant Episcopal Church is a part of Catholic Christendom, what can one do when we find priests and lay people who do not believe that the concept of the Holy Communion as expressed under the heading, A Note of Caution, is the concept of the Episcopal Church?

You say that we must not persist in united Communion services with Protestants. With that I must agree. But what is more important, it seems to me, is for Catholics to know what to do, when through force of circumstances they find themselves in parishes which, in a sense, are essentially Protestant.

A Catholic finds on Sunday morning that the only parish of the Episcopal Church is Protestant, in the sense that neither priest nor people hold any such concept as the one you give. Such rectors may invite every Christian to receive the Holy Communion. Now, is a Catholic to refrain from taking part in such a service, or must he seek out the nearest Roman Catholic Church in order to be present at Mass? Or, on the other hand, is one to argue in this manner: The rector of the parish is a priest of the Church. Since he is a priest of the Church, he is Catholic whether he believes it or not, and since he is a Catholic priest the Holy Communion will be

a valid service, and I may receive the Body and Blood of Christ, although no one else in the congregation so believes.

On the other side a Protestant Episcopalian attends the only parish in the place where he finds himself. He finds that the service is almost unintelligible. The Mass is "entirely different" from that to which he has been accustomed, people seem to stand at the time when he was taught to kneel, the Prayer for the Church seems not to be said, the Confession and Absolution are omitted, the Mass is said almost inaudibly, and of course no opportunity is given for Communion, and the strangest thing of all is that there are no Prayer Books in the pews. Is it any wonder that such Episcopalians wander off to a neighboring parish, or, possibly, to the Community Church?

If we can find the answer to such problems, and they do exist within the Episcopal Church, is it not true that we should be in a very much stronger position than we are now, when we really get ready to talk about Christian unity? We have got to get rid of "High," "Broad," and "Low." Catholic priests have got to find a common ground of fellowship with their "protestant" brothers of the priesthood, if such are Protestant. And this "common ground" must be found at the Altar of the Living Christ, who gives us His Body and His Blood at that Altar.

(Rev.) H. HAWKINS.

Stamford, Conn.

THE MASS is the act of the Church, and does not depend upon the individual views of the celebrant. —THE EDITOR.

Spiritual Advancement

TO THE EDITOR: There would appear to be some hope for the spiritual advancement of the Church in the United States when such leaders as Bishop Stewart of Chicago urged at the General Convention that the Church did not need to emphasize the raising of money so much as the Grace of God, and Bishop Johnson of Colorado said in effect that any business firm which did business on the same basis as the Church would have been bankrupt long ago. A resolution was offered that clerical salaries be placed upon

a more equitable basis and the placement of the clergy be considered, and this was passed over to a committee to study and report at the next General Convention.

Bishop Johnson remarked that committees were the invention of the devil to pass the buck, and this is about the truth. The money given to the Church belongs to God, and it isn't good for the spiritual life of any bishop or priest in the Church to get too much money. As the Church grows stronger and richer I fear the spirit of "Episcopalianism" is too much the worship of the god of money and mammon, and eminent respectability. That is not the spirit of the Christ or the New Testament. I could not imagine St. Paul accepting \$20,000 a year while some bishops get \$3,000 and hard work, some priests no parish and almost nothing to eat and wear, while others get \$1,000 and rectory, up to \$10,000, \$12,000, and \$15,000 a year. This is not the Christ spirit in the holy Catholic Church; it may be "Episcopalianism." If so, it needs to be changed. Our leaders in the Church, bishops and priests, have a great opportunity to manifest the sacrificial spirit of the Christ. Our Lord called His disciples that they might be with Him and that He might send them forth. He said: "Come," and "Go." The missionary motive is growing, but the money given to God, through His Church, should be adequately used to send missionaries, and not given to a few bishops and priests in the Church. We hear plenty of beautiful words about sacrifice. It was a pathetic scene when our Bishops appealed to the ladies of the Woman's Auxiliary to go home and work for the budget and the program of the Church, to raise money for the missionary work. They will use their little blue boxes faithfully, those saintly women! Our bishops and priests would do well to follow their example. I am reminded of a story told me many years ago by a Roman Catholic lawyer in my parish in Kentucky, when I worked under the saintly Bishop Dudley. A meeting was called of many prominent citizens to consider helping the poor of the city during the winter season. After much discussion one man arose and talked very sympathetically about the condition of the poor, and finally he said: "Mr. chairman, I move three cheers for the poor." I trust the report of the committee to the next General Convention will not be: "Mr. chairman, I move three cheers for the poor bishops and priests of the Church."

(Rev.) H. G. ENGLAND.

Edgefield, S. C.

Biblical Rarities

TO THE EDITOR: On October 5, 1935 an item appeared in THE LIVING CHURCH under the headline "Sting Bible Joins Ranks of Biblical Rarities." The statement was made at the time that the search undertaken to establish the whereabouts of other copies of this particular edition had been unsuccessful. It may be of interest to your readers that a second copy of this issue has been discovered in the collection of the British and Foreign Bible Society in London. The "Sting Bible" derives its name from the unique misprint in Mark 7:35 "the sting of his tongue was loosed and he spake plain," instead of "the string of his tongue was loosed," etc. Whereas other oddities among English Bibles like the "Breeches Bible" and the "Vinegar Bible" are quite common, the "Sting Bible," which belongs to a private collection at Sheboygan, Wis., is the only known copy in the United States. It was printed by Thomas Baskett, London, in 1746.

(Rev.) E. J. MEIER.

Sheboygan, Wis.

The Living Church

Established 1878

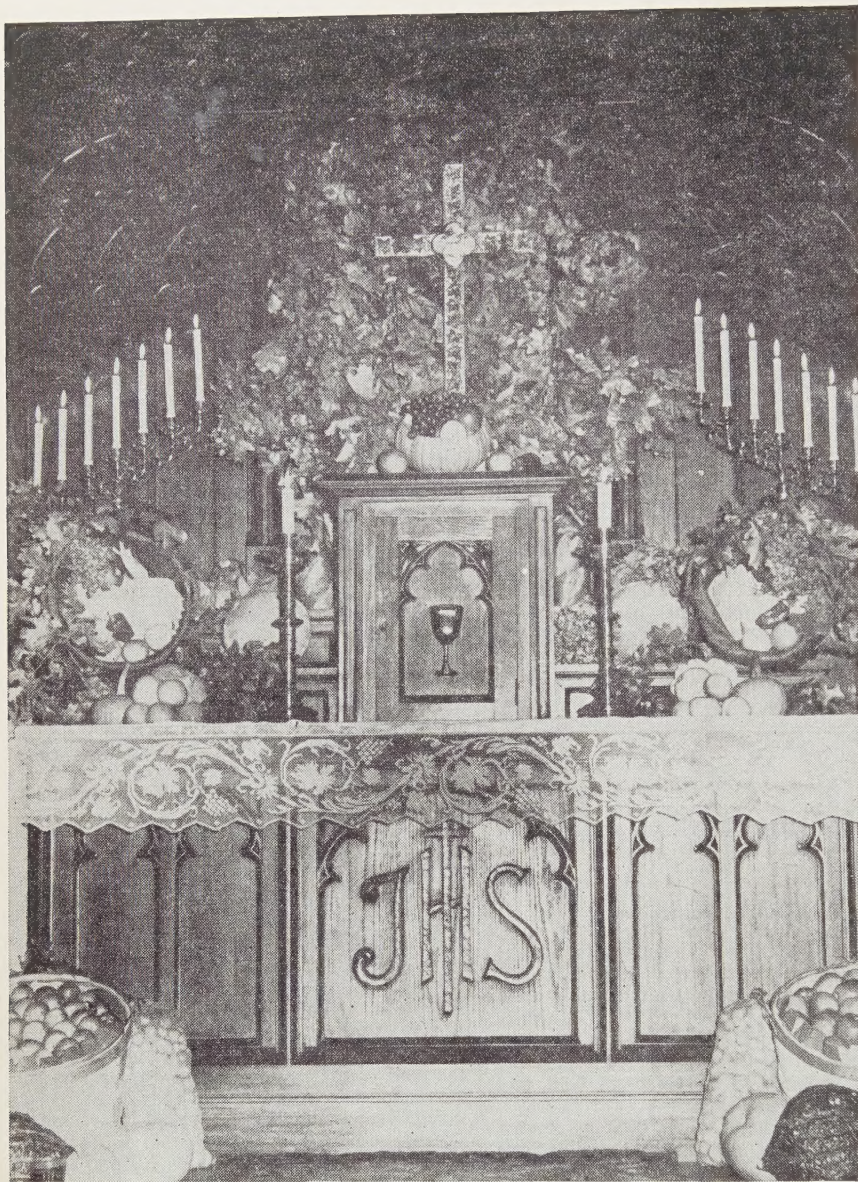
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Richard Johnson Photo.

"LET US COME BEFORE HIS PRESENCE WITH THANKSGIVING"

Emblematic of Thanksgiving is this picture of the Harvest Festival at St. Michael and All Angels' Church, Berwyn, Ill.

PRAYER OF THANKSGIVING

I KNEEL on bended knee and thank Thee, God,
 For all the things that Thou hast given me.
 Clean hands to do Thy tasks; the touch of sod
 Beneath my wayward feet. For spirit free
 And gift of thought divine. All spacious things—
 The golden-haloed sun and silvered moon;
 Rose petal clouds as soft as angels' wings;
 Deep tranquil dawn and sun-kissed afternoon;
 The loveliness of a star-stippled pool.
 For lights in all the little houses gay
 That march along the street—and church bells cool
 That lead the people up the winding way.
 For home and friends and those so dear to me—
 Thank You, dear God, thank You eternally.

IRVINE A. WHEELER.



VOL. XCVII

NEW YORK AND MILWAUKEE, NOVEMBER 20, 1937

No. 21

EDITORIALS AND COMMENTS

Preparing for the Christian Life

ONCE AGAIN, the new year of the Church is upon us, with Advent Sunday only a little more than a week away. It would be well, we believe, for Church people to look upon the Advent season as the secular tradition looks upon New Year's Day—as a time of good resolutions and of planning what is to be done with the next year.

Observance of Advent has become very difficult. The Christmas school and college holidays generally begin in the middle of the season, and parents and young people are caught up into the whirl of preparing, launching, and attending parties. Church workers are swamped with preparations for the Christmas festivities. Businesses work overtime to handle Christmas orders and Christmas shopping. The Christ for whose Mass we are preparing is all too likely to be forgotten in the many petty observances which have grown up around the anniversary of His birth.

In the midst of this whirl, what can be done to give proper observance to the Advent season?

In the first place we must mention something which ought not to require notice at all. Church school Christmas plays and parties ought never under any circumstances to be held during Advent—yet we actually know of cases in which this has been done by parishes of the Episcopal Church. There are 12 days between Christmas and the Epiphany in which such celebrations are eminently appropriate; there can be no valid excuse for pushing them back into a season of penitence and preparation.

It is nearly impossible for us to make of Advent the season of intensive spiritual discipline and study that is made of Lent. But it is possible, we believe, to use Advent as a time for taking stock of our relationship to Christ and His Church, and of initiating spiritual ventures and undertaking parish tasks that we intend to keep up throughout the Church year. It is an excellent season for making our religious New Year's resolutions and beginning to carry them out, for the fact that this has to be done in a time of unusual distraction is all the more guarantee that we will be able and willing to carry on through the whole year.

This week's leading article, *What Laymen Can Do*, gives a number of excellent suggestions which may be taken for religious New Year's resolutions. Each of us has his own special

aptitude in his business or in his avocation. If we are to take the call of Christ seriously, we can find time in Advent to begin applying that aptitude to the work of the Church. It will take a sacrificial spirit to begin your new Church undertaking at this busy season; but, as in swimming, if you plunge in when the water is coldest and the waves are highest, you will not be likely to falter in warmer and smoother waters.

Another aspect of preparing for the Christian life is that of realigning our prayers. Most of us lay too much stress on our personal petitions and thanksgivings, and not enough on the praise of God and on intercession for others. It would be well for Church men and women to pause for a moment at the beginning of their morning and evening prayers and consider whether these two important elements of prayer are adequately represented. Do we remember that at these times we are fulfilling most truly and directly the whole aim of the Christian life—the building up and working together of the mystical body of Christ for the glory of God? In prayer, if we pray rightly, we are united with the whole world in praise of Him and in mutual dependence upon His grace.

WHEN OUR Lord's disciples asked Him how to pray, He gave them a prayer which has been used and studied and made the basis of meditation for nearly 2,000 years. In building praise and intercession into our prayers, the first thing we can do is to repeat this prayer, throwing our full intention into the praise of God with which it begins and ends, and considering to the full what is meant by "us" in the central petitions. Those who do not have a copy of *The Treasury of Devotion*,¹ *The Practice of Religion*,² or some similar book of prayer planned by experts, should buy one at once and begin using it regularly. The Book of Common Prayer and the Hymnal are inexhaustible treasuries of private as well as public prayer and praise, and should be on everyone's prayer desk.

These Christian New Year's resolutions are, like most New Year's resolutions, merely things that we all ought to do every day. The best use we can make of this season of preparation for our Lord's coming is to make it a focal point in our

¹Nelson, \$1.50 and up, in various editions.

²By Archibald Campbell Knowles. Morehouse, \$1.00 and up, in various editions.

effort to live the Christian life, remembering that in prayer we must empty ourselves to receive God as God emptied Himself to receive humanity in the form of a helpless baby.

Still another Advent observance might be the familiarization of oneself with the rules of the Church as they affect the ordinary layman and woman, and the scrupulous observance of those rules. An excellent brief exposition of the laws and customs of the Church is contained in *I Am a Vestryman*,³ which presents information which should be known by all laymen, whether or not they serve on the vestry. *How to Use Your Church*⁴ covers similar ground, with special emphasis on the full and intelligent use of the means of grace which the Church provides. Priests and even bishops might study carefully the demands made upon them by rubric and canon and the additional requirements in devotion and service of their position as ambassadors of Christ and mediators of His sacraments.

Our Lord's earthly life began at its climax. Commemorating as great a sacrifice as Good Friday, as joyous a declaration of God's triumph over sin as Easter, the feast of the Incarnation of our Lord, toward which Advent points us, calls upon each one of us to show that he is willing to fulfil his function as a member of Christ's mystical body. Are four short weeks too long a time to spend in preparing for commemorating the climax of the eons of creation, so that we must hold festivities celebrating the anniversary before it has arrived? Let us spend this Advent, if only with a very few special asceticisms, such as abstinence from meat on Wednesdays as well as on the Fridays enjoined by the Prayer Book, at least in making a serious attempt to live to the full the Christian life in the estate to which God has called us. And let us point our efforts toward making this life habitual through the Christian year, and in all the years to come.

Shanghai, Brussels, and Morality

THE FALL of Shanghai after an attack lasting 13 weeks is a shock to the civilized world. Although it is probably true that the Chinese could have held out longer at Shanghai and that their retreat was a tactical move inspired by Chiang Kai-shek's German advisers, nevertheless the capture of a city of three and a half million inhabitants occupying the most strategic position economically of any city in China is a military and political event unequalled since the World War.

Less spectacular but of very great importance is the continued advance of the Japanese in North China. By last week Japanese forces held more than 620,000 square miles of Chinese territory and were continuing to advance. Meanwhile, the approach of winter with the freezing of Manchurian marsh lands, making military operations on the Soviet-Manchukuo border possible, brought the danger of a clash between Japan and Soviet Russia closer.

In Brussels the representatives of the great powers are attempting feebly to end the war in the Orient before it assumes world-wide proportions. But the Brussels Conference has turned out to be one more diplomatic battle ground on which each power struggles to gain advantages for itself and seems more likely to harden the division between the Fascist and the democratic nations than to foster peace. Slowly but surely our own country seems to be increasingly sucked into the maelstrom of international intrigue and the outlook for the future is a dark one.

The one fact that emerges crystal-clear from the tangled

skein of international politics is that if there was ever such a thing as international morality it has long since ceased to exist. Judged by any Christian standard, there could scarcely be a more immoral act than the conquest of Ethiopia by Italy or that of China by Japan. Yet no nation today seriously protests the former, recognizing it at least tacitly as a *fait accompli*. The nations are equally careful not to offend Japanese sensibilities unduly, and if the Japanese attain all that they want from China the world will doubtless accept that conquest just as it has accepted the Ethiopian one.

In other words, the governing force of the world today is military force to an even greater extent than in the years preceding the World War. During those days there was at least a semblance of international justice in the Hague tribunal and the body of international law. Now there is no effective international law when the ambitions of a powerful military state are concerned, and the World Court and League of Nations have followed the Hague tribunal into the discard.

What is the answer to the increasingly grave situation? We wish we knew. Above all we wish that a truly effective united front of Christian Churches and people, which number nearly one-third of the world's population, could be effected. If Christians would really unite in whole-hearted opposition to war the statesmen and diplomats of the world would have to take them into account.

War and Missions

THERE is one fact in connection with the war in China of which American Churchmen may well be proud. In the midst of battle and sudden death the missionaries of our Church have continued at their posts ministering to the sick, the injured, and the homeless, burying the dead, preaching, teaching, and living the Christian religion.

It is significant that in the midst of the siege of Shanghai, General Convention elected a new Bishop to that see. It is still more significant that neither the Bishop-elect nor the Bishop whom he was elected to succeed was in Cincinnati, but both were in China attending to their duties despite the gravest personal danger. The consecration of the new Bishop in war-torn Shanghai, November 30th, will be effective notice to the world that the work of Christian missions will continue regardless of strife and battle.

The attack upon St. Andrew's Hospital, Wusih, gave further evidence of the courage of our missionaries. Despite the killing of two Chinese members of the staff and injury to others, the five American doctors and nurses working there under the auspices of our own Church announced their intention to continue with their ministry of healing as long as their lives were spared to do so. All honor to these brave medical missionaries!

Whatever may be the outcome of the war in China, the American Church is proud of its missionary heroes who are continuing at their posts and giving their best to the service of Christ and their fellowmen regardless of their own peril. Of such stuff saints and martyrs are made.

ANSWERS TO CORRESPONDENTS

G. A. M.—(1) In betrothal the bride enters on her father's right arm. When they arrive at the place of betrothal he remains standing where she left him on meeting the groom. This naturally places him behind her and a little to the left.

(2) In a priest's Mass the sacring bell is rung: at the Sanctus (three times), at "for in the night" (once), at each elevation (three times), and at "Lord I am not worthy" (before the priest's communion) (once). In a bishop's Mass the bell is rung three times at each elevation, and not at any other time, the servers being otherwise occupied.

³By Theodore R. Ludlow. Morehouse, 30 cts. a copy, \$3.00 a dozen.

⁴By Louis Jabine. Macmillan, \$1.50.

Laymen and the Church Today

By Austin J. Lindstrom

Chicago Banker and Churchman

THE CHURCH has always faced the problem of arousing and maintaining an active interest on the part of her laymen. This problem relates to the parish and to the Church at large, both at home and abroad.

Why should this be? Because our occupations keep us mentally extended during most of our working hours. Keen business competition demands our best efforts. In its generally accepted sense, success is regarded as the most important thing in life. We all seek it with our best energy. Then when we attain a measure of success and leisure is at our command, we are so thoroughly inured to the hard drive that it is difficult if not impossible to adjust our lives to the new conditions. We have gone along through the years with only a passing interest in the Church. We think we have missed little. Our habits have become fixed; our lives well ordered. We see no occasion to take on what appear to be onerous duties in the Church.

We can find ample excuse for this attitude. We are members of the Church. We have been baptized. We have been confirmed. We attend church when the rector is interesting and the music is exceptionally good. We receive Communion at least once a year and are quite satisfied with ourselves because the Church tells us we are communicants in good standing when we do these things. We even give to the support of the Church and encourage our wives and our children to attend its services and to participate in its work. All this seems to us to be generous. We regard it as an authorized assurance that when our earthly span is ended we shall find a safe lodging in heavenly places.

And so we are complacent. If our neighbor finds pleasure in the work of the Church, let him do it. We have no criticism nor the slightest objection, so long as he does not insist it is our duty to do likewise. We even look upon him, unconsciously perhaps, as intellectually inferior, because we have proven to our own satisfaction that we are self-sufficient and that time otherwise given to the Church can be used for reading, sleeping, baseball, tennis, or golf.

The underlying reasons for this lethargy are manifold. The foremost reason is lack of thorough instruction. I refer not only to pre-confirmation classes but also to the absence of continuing instruction from chancel and pulpit. Frankly, most of us do not know what it is all about. A few weeks of confirmation classes and the smattering of knowledge thus obtained are not enough to give us a knowledge of Christ and convince us of the necessity of His Church to our society.

Another reason, and here I may be overruled by the clergy, is that emphasis is placed upon the Christian religion as a passport to heaven, duly viséed by the Church. Equal emphasis should be placed on the Christian religion as a way of life and living and as a preparation for eternity. Many of us with these passports would indeed be strangers in a strange place if suddenly transported to heaven.

Our discipline is too free and easy. I do not refer to so-called pleasures but to the responsibilities of Christian living. I once asked a Roman Catholic priest why his church is filled and ours are poorly attended. To him that seemed a foolish question but he answered: "With us, church attendance is an obligation; with you it is merely a privilege." This lack of obligation is emphasized by our definition of a communicant in good standing.

We fail to interest men, particularly men of prominence, in the Church because our appeal is too impersonal. We need to show that an active participation in the Church will enrich any man's life more than any other undertaking. Selfish? Yes. But in the seeking of self-advantage through the Christian life we inevitably come into the knowledge of unselfishness.

I am convinced our religion is a practical demonstration of the highest ideals of life here and now; that the more we put into it of time, study, and worship, the more nearly can we attain to the very essence of true happiness.

I cannot conceive of the Church merely as a ritualistic form of complying with certain established formulæ in order that we may be assured of the saving grace of a crucified Saviour. I do conceive it to be a magnificent, divinely planned institution to bring men and women together to enrich their lives through common worship and prayerful study of the great truths handed down to us as a heritage from the Day of Pentecost. There is no place for indifference in the full realization of the glories which are available to all of us who labor unceasingly to follow in the steps of the Master through the means so adequately provided for us.

WHAT is the remedy? Frankly, I do not know. May we not discuss possibilities as well as essentials and perhaps provoke some ideas from which we may draw conclusions?

First of all we must as individuals understand as fully as possible what the Church expects of us and then earnestly endeavor to follow her teachings. As laymen we cannot do this ourselves. We need specialists to direct us. The Church provides these men in our priests. We must seek from them the guidance we need, and if we be slow in comprehending I know their patience is well-nigh inexhaustible. They can and will aid us greatly in our individual problems and make clear to us the road which we are to travel. It will not be an easy road. Religion is not free. It calls for devotion and sacrifice to an almost unlimited degree. Our God may be insatiable in His demands but He is also infinite love and will not ask of us more than we can bear. We must be ready and willing to carry the last ounce of the load laid upon us.

Assuming you and I are fully determined to follow this course, it would be helpful for a few of us to get together to study the Church and her teachings—preferably under the guidance of our rector. Such a group would undoubtedly grow and form a nucleus for larger parochial participation on the part of laymen. I am convinced parish life cannot be developed permanently except there be a spiritual emphasis. Men's clubs are fine for entertainment and frequently bring men into the Church. But unless a real selling job is done, the result is merely an increase in nominal communicants. The men's club is a very logical and necessary start, but the job does not end there.

How to arouse lukewarm Churchmen to a realization of obligations assumed in confirmation is a matter of individual study and approach. Sometimes a book or a tract will create enough interest to invite questions. Let us not usurp the work of the priest in responding to this evidence of interest but enlist his aid in order that the interest may be quickened. The example of a life has great influence, but who of us dare assume such a perfection in our Christian living? A judicious word here and there is often effective. Lay evangelism by intelligent

evangelists produces converts. Lay evangelism by untutored and unintelligent evangelists does more harm than good.

So, by and large, we laymen are hewers of wood and drawers of water. We can, however, give to the Church the richness of our experience in secular activities, whether professional, business, or trades.

ASSUME I am a teacher. I have been trained to impart knowledge. My job then is to use that training in the Church. I can work in the church school or in leading study classes. I can also give my rector the benefit of constructive suggestions in instruction. I can urge upon him the advantage to be derived from regular presentations of the essential truths of the Church and I can help him, with his permission, to make these truths attractive and compelling. Men are keen to learn. Most of us are indifferent to generalizations from some short text from the Bible.

I may be a doctor. I have unusual opportunities for serving the rector. To no one except a priest will a patient be quite so confessing as to a doctor. A patient needs spiritual consolation or help and will often prefer to tell his doctor rather than send for the minister. I would try to be the rector's right hand and with him work in the healing of both body and soul.

Perhaps I am a lawyer. With my judicial training I would invite my rector to bring to me the difficult problems which are sure to arise in the ministry. I can advise him in adjusting marital troubles or in helping to set some young man on the right road. There are countless opportunities for me to serve the Church in my profession.

Now I am a business man. Are my opportunities limited because I have no profession? I think not. The Church is always in need of improved business administration. If my line is accounting, I would see to it that the records of the parish are adequate, that the financial statements are understandable, and I would offer my services in auditing the accounts of the various treasurers. If my experience is limited to office work, I would still find opportunities to use it to carry on many of the clerical jobs now left to the rector. If I am a manufacturer, I am sure my rector could use my experience in working with men and leading them in parish organization efficiency. As a merchant or a salesman I would offer my sales psychology to the parish and apply my knowledge toward creating and maintaining interest in the Church. If I am an advertising expert, I would flood the rector with the kind of copy that would attract attention and hold it. As a mechanic I would be familiar with the physical problems of the church, rectory, and parish house and would apply my expert knowledge in the elimination of mechanical trouble to increase efficiency. As a banker I would consent to serve as parish treasurer, giving of my financial experience in budgeting and controlling its income and in attempting to find a solution for its problems of finance.

There is practical work for each and every one of us right in our own front yard.

AS A LAYMAN in my parish I would carefully study the capabilities of all male communicants and decide for myself who should represent the parish as wardens and vestrymen. I would take into consideration the following qualities in the order named: (1) Christian character; (2) judgment; (3) leadership; (4) effectiveness; (5) ability to work with others.

I would consider seniority only when all things else are equal. I would revise my study each year and work for the constant improvement of the quality of the vestry. As a vestry-

man I can confidently assert that most vestries are the result of haphazard selection and there is all too much deadwood.

The whole theory of common worship is a closer fellowship. As laymen we can serve efficiently as ushers. Let me distinguish here between ushers and greeters. The Church is not primarily a social organization. The quiet attention of devout men to the comfort of the congregation, to the proper observance of the formalities of the service, and a warm handclasp at its conclusion leave, very properly, a desire to return to that church and a feeling of having been with Christian brethren. Such service is neither menial nor self-glorifying. Fr. Gibson of Cathedral Shelter fame was head usher at the Chicago cathedral for 25 years—a doorkeeper in the house of the Lord.

A place for every one of us is in the Every Member Canvass. I dread the thought of it just as you do. I would not dread it if I were given the job of seeing these same people once or twice a year without asking for money. But it is not as bad as it seems. As you get into it you meet many earnest souls and a few slackers. The joy you receive from the faithful far outweighs the disappointments of the unfaithful. Here is a place for the layman with special training in organization and sales. Well organized, with ample man power, the campaign rolls on to a successful conclusion. Set up quotas fairly. Fix a goal that can be reached. See every member and show your faith in the venture by subscribing your own fair proportionate amount.

Speaking of proportionate giving: whether or not tithing can be adequately supported from the Bible, I recommend it to each of you as a practical solution of the continuous problem of giving. One-tenth of my income is surely a small amount to give back to Him who gave it all to me. I know of a man who tithed with a salary of \$40 per month. His daughter told me they never lacked anything they needed. I remember quite vividly how difficult it was for me to set aside \$17.50 per month when I first adopted the plan but after several months it became a habit and one for which I am truly grateful. If we all did this and allocated one-half to the Church and the other half to charities neither would suffer for lack of funds. Besides, it is real fun and most gratifying to have your giving problems solved for you. One of the parishes in our dioceses a few years ago asked each communicant for 5% of his or her income. Though a relatively small parish, it is always the first in the diocese to complete its quotas and proportionately gives more to the Church than any other parish. Has the Church no right to ask for definite amounts? I think she has. Do not we as individuals have a responsibility to give to the Church amounts proportionate to our income? I think we have. We must face this obligation squarely. My miserliness cannot be justified by my neighbor's stinginess.

THE CHURCH is calling upon its communicants to move forward in the Disciple's Way: not through campaigns or revivals to arouse the emotions to temporary heights, but through a daily study of our relationship to our Creator. I am referring, of course, to the Forward Movement. Directed by the General Convention in 1934 to formulate some plan to revitalize the Church, and continued by the 1937 Convention, the Forward Movement Commission was divinely inspired, I believe, to reach every communicant, not with an appeal, but with a handbook for Christian living. Daily Bible readings, daily meditations, daily prayers form a sound basis for revitalizing the lives of individuals, and the Church is made up of individuals. While the authors of *Forward—day by day* are not known by name, the greatest minds in the Church of all

(Continued on page 650)

If War Comes

I. The Prospects

By the Rev. William G. Peck, S.T.D.

CERTAIN British politicians and journalists (bless their childlike hearts!) are telling us that the international situation is improving. Mussolini has been making speeches about the beauties of peace, and assuring us that Italy would never dream of provoking war in Europe. And Hitler has been quiet of late. It is true that the Spaniards, assisted by thousands of Italians and Germans, continue to tear each other to pieces; that Russia, Germany, France, Britain, and Italy are all watching Japan and China with more than the interest of mere spectators; that the world's armaments bill is still soaring, and that at the moment more than one-tenth of its total production of goods consists of armaments of war. But the international situation is "improving."

Of course, the real urge behind this attempt to create confidence arises from the desire in some hearts that we shall now recognize the Italian position in Abyssinia. Earl Baldwin, when he was Prime Minister, declared that there would be no recognition. He also said that there would be no British loans for Italy. But he is no longer in office, and Mr. Neville Chamberlain has been writing love-letters to Mussolini. Why?

There are some suspicious folk who suppose that the angels now singing of peace in the skies of Europe are merely financiers in disguise. Mussolini must have money if he is to develop the resources of Abyssinia—and up to the present that country is only a drain on the poverty-stricken Italian exchequer. It is supposed that our financiers would like to lend him money; but if this is to be done, he must first present himself in the likeness of a dove. We shall all be told that he means well, and it is quite likely that before long Britain will "recognize" the Italian conquest, and Mussolini will get his credits from the city of London. He will continue to talk "peace" for a time—as long as it seems politic and prudent to do so. He is more dangerous when he appears as a dove than when he dons his now moth-eaten lion-skin and roars. But these little maneuvers do not touch the fundamental situation in Europe, out of which war will surely come unless what is left of sanity and wisdom can effect a radical alteration of our course.

As for Hitler—he has done nothing startling for quite a long time, and dictators cannot thrive in idleness. Czechoslovakia knows perfectly well what is in his mind; but while the Czechs have an "understanding" with Russia, Germany has a "friendship" with Japan. At present Germany is finding it difficult to purchase certain materials necessary in the manufacture of armaments; and her army is not yet ready for a first-class adventure. Thus, with Mussolini billing and cooing, and Hitler apparently taking a prolonged siesta, everything in the garden is lovely, and "the international situation is improving."

It is not! We are heading for catastrophe. I propose to discuss the main reasons for this judgment, and in a later article to raise the question of what ought to be the Christian response to the situation. At this point I must offer two explanations. I am not the sort of person who revels in crises and calamities. A distinguished American friend of mine recently described another American to me as a "crisis guy." I am not a "crisis guy." One World War is enough for a lifetime, and my generation has not yet got over the last one. I should prefer

to finish my course in peace; but my private predilections will not affect the current of events which I believe to be moving toward disaster. And this, indeed, is a present-day assumption in the minds of millions of people in Europe. The other explanation is that I do not propose to indulge in the old-time discussion of whether a Christian ought, or ought not, to be "pacifist," but to show how, in the contemporary state of affairs, the very basis of that discussion is changing. But this will become apparent in the second article.

Europe is in deadly danger today, from two main causes, the first economic and the second political and psychological. The system which declines to distribute in the area of production the purchasing power equivalent to the production, demands that the surplus thus obtained shall be distributed in other areas. And while there was possible a constant expansion of exports into foreign markets of consumption, the older industrial countries could prosper mightily. But since the profits of capitalism must necessarily be employed in the expansion of the productive process, it was inevitable that the old markets of consumption should become rival areas of production. That is what has been happening all over the world, and with swift and massive movement in the densely populated lands of Europe.

What is now called "world trade" is not primarily the interchange of mutually needed commodities. It is the attempt of each national industrial unit to thrust into the markets of other nations the surplus product which the purchasing power permitted to its own people cannot buy, so that the profits which the system requires may be secured from the purchasing power of those other nations. The nations are literally forced to attempt to live at each other's expense. The pursuit of economic purpose, under the constraint of the Capitalist system, exasperates the life of man, and forces upon the relations of the earth's peoples a terrible and unnatural tension. What is called "world trade" is actually a system of economic brigandage.

IT IS NOT surprising, then, that some nations like Italy and Germany, seeking to recover the self-respect which they lost in the years immediately after the Great War, finding themselves hampered by economic poverty, and unable to compete in the universal scramble with any results satisfactory to the self-conscious pride which has been awakened in them, should turn to schemes of conquest in the hope of some day being able to snatch by force what they cannot otherwise obtain. The hopes may be entirely illusory. Victory might mean ruin, and defeat would certainly bring chaos succeeded by Communism. But, goaded to desperation, human nature does not always count the cost of its instinctive reactions. There, at all events, is a persistent force making for European war; and those who think that we can never again have sure peace without a drastic revision of the modern economic and the present methods of finance, are dreaming idle dreams.

The second source of our danger is in the very nature of the nationalist totalitarianism which has appeared, together with the phenomenon of dictatorship, in the countries most keenly sensitive to economic frustration. Fascism desiderates a human cohesion divorced from concepts and consolidated only in the sub-rational regions of human nature. That is why the

sanction it produces is always mythical in form. The Fascist cohesion can be stimulated only by irrational suggestion, and it has been fostered in the deliberately encouraged fear and hatred of "the enemy." The whole Fascist *morale* depends upon the power of the dictator and his henchmen to keep the masses of the people in a condition of hatred and jealousy toward "the enemy." Thus Fascism, both in its Italian and in its German form, is innately militarist. A great nation is submitted to an educational system, doped by persistent propaganda, subjected to a thousand methods of suggestion designed to suggest purposiveness; and the purpose is inane. For the "enemy," now said to be Communism, is not actually discoverable in any particular nation likely to make war. Russia is no longer interested in Communist world propaganda, and certainly does not want war. But any "enemy" will suffice, if by reason of broadcast lies he can be made to appear dangerous, and if his horrible intention can become an excuse for more Fascist militarism.

This illusion of "the enemy," cultivated upon the basis of the actual economic situation, is molding the minds of millions of Europeans toward a war which, if it comes, will be the suicide of Europe. It will be the final stage of the insane conflict which is modern life. It will be the culmination of our corporate sin. No nation has anything to hope for from such a war, and together we shall enter a twilight age. America means to keep out. I hope she may; but this, in fact, will prove more easy to intend than to accomplish. Confronted with the possibility, what is the Christian now to reply? How shall we act? What kind of conduct shall the Church recommend to its people?

(To be concluded next week)

Laymen and the Church Today

(Continued from page 648)

classes of Churchmanship, bishops, priests, laymen, have given unsparingly of their time and energy in consecrating these booklets to Him whose servants they are. The results are gratifying and I hope the work may be continued for many years to come. If your rector has failed to sense the helpfulness of these manuals, urge upon him this opportunity of strengthening his own parish and the Church and enriching his people.

Neither priest nor layman can do the job of the Church alone. They are so interdependent that the closest coöperation is absolutely necessary. As laymen we must bear this constantly in mind. Our rector may not have the gift of oratory but he is an ordained priest and ministers to our souls. We must not hide behind his human limitations. We can uphold his work by offering our talents, by patience and devotion, and by our prayerful coöperation in his most difficult task. We can take great pride in our clergy. A more devoted, consecrated, more self-sacrificing group cannot be found. They are entitled to the best we have.

I have not attempted to discuss methods. A workable plan in one parish may not be effective in another. I believe that in every parish there are men capable of reënergizing the Church through plans which they themselves devise. I do urge action on the part of laymen. Let the work be allocated on the basis of special aptitude and always with the clearly discernible objective of working for the hastening of the kingdom, forgetting self.

EVERY and any relation between individuals is a spiritual problem.
—Gilbert Shaw.



CHURCH MUSIC

Rev. John W. Norris, Editor



WE ARE TO HAVE a hymnal revision! This was definitely established by General Convention which recreated the Commission on the Revision of the Hymnal. The resolution reëstablishing this body was passed by both the House of Bishops and the House of Deputies. Several dioceses had presented memorials to the Convention asking that the Hymnal be revised. We are also informed that one deputy from Boston announced that his vestry had requested him to propose such a step to Convention.

When the resolution was presented in the House of Deputies there was no opposition. Certain names were read off as appointees to the Commission, but this list was withheld at the time because it was felt that it was not adequate. Additional appointments were made on the closing day of Convention. In the final list the members who had served on the former commission were included, while additional names were added to replace those lost through death or retirement. The membership of the new commission is given in the news section of this week's issue of THE LIVING CHURCH.

While it is true that the East has the preponderance of members upon the Commission, it is also true that the rest of the country is not left without representation. Furthermore there are men on the Commission who have had experience in small parishes and who know the needs of the small churches. This should insure against a Hymnal which is concerned only with providing music for well-trained or professional choirs.

As I have frequently written before, the revision of the Hymnal is not to be a matter of months, but rather of years. There has been a vast change in the teaching of the Church since the last revision took place. The increased interest in social problems has resulted in a demand for more hymns dealing with social service and with universal brotherhood. The increased stress on worship will make itself felt in the type of hymns selected. A keener understanding of the purpose of music in the Church will make itself felt through a wiser choice of tunes.

It would be foolish to assume that any Hymnal will give universal satisfaction. No matter how fine a book may be recommended, there will be those who will bemoan the passing of certain hymns no longer generally used, while others will protest against new hymns which have been included. Despite these objections each successive Hymnal has shown a marked advance over previous issues and it is to be hoped that the one now to be prepared will also bear the mark of progress.

One provision which should be made is for the development of a handbook to the New Hymnal. This is a much needed work, as it serves as a source book in the study of hymnology and can be made a useful asset in any priest's library, as a homiletical reference work.

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Mrs. L. S. Tuckerman, Boston	\$100.00
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E. P.		\$25.00

Christianity and Industrial Relations

By Seebohm Rowntree

BEFORE discussing the conditions we should seek for the workers, among whom I include everyone of whatever rank, engaged for a wage or salary, I want to consider our attitude to capital. Some of you own your businesses. They belong to you, and you have no shareholders. Most of us, however, are in companies largely financed by borrowed capital, publicly subscribed. Our first duty to the shareholders is to keep their capital intact. As regards the question of the return upon it, I believe we should hire it as cheaply as possible. Obviously, however, the return upon it must be high enough to induce people to lend their money. I suggest this would be the payment of interest at a rate equal to that paid on gilt-edged securities, plus an insurance for any risk run. If the risk is high, the rate of insurance will be high. After the above payments, capital has no further claim, and any further profits are surplus, and therefore, available for other objects.

So much for capital. Now what of the workers?

The first duty of the employer is to see that the business is efficiently and energetically managed. It does not matter whether or not there is anybody to boss him. If he is trying to serve the interests of the community, that should be drive enough, without anyone to stand over him with a whip, or a stop-watch.

Secondly, we must see that the industry provides a decent living for those engaged in it. That indeed is one strong reason for efficient management, for this is likely to result in the cake to be shared being a bigger one. It is cowardly to say to men, "I am sorry I cannot pay higher wages, but my profits are too small," unless we have strained every nerve to increase the profits. We must not let low-paid workers suffer for our mental laziness. We ought to do our utmost to pay our lowest grade of workers a living wage, which I should define as a wage which would enable a man to marry, to bring up a family of ordinary size in a state of physical efficiency, to live in a decent house, and to have a moderate margin for contingencies and recreation. That at least is what every normal man in this country should be able to demand, and could receive, if industry were properly organized.

My conviction is that none of the higher paid executives, including directors, should receive more than their bare market price until this minimum living wage is paid to all the workers. Of course, many salaries will be higher than the wages of the rank and file; and unless we pay good executives their market price, they will leave. But a reasonable living wage for the lowest paid worker is of more vital importance than bounties to the well paid.

Thirdly, the workers must be given a greater measure of economic security. Notwithstanding the steps taken by your federal and state governments, and the government in Britain, most workers, whether wage or salary earners, live in fear of unemployment, of sickness, and of old age, against which there is inadequate provision. The best cure for unemployment is employment, and the first effort of employers who are trying to provide better working conditions is to make the position of the employee as secure as possible. I have not been in business

MR. ROWNTREE, well-known British industrialist and former president of Rowntree's Chocolate Company, is in the forefront of the battle for applying Christianity to business and labor problems. This article, taken from his address at the social service mass meeting at General Convention, outlines the principles of effective and equitable relations between employer and employee.

for 50 years without knowing how difficult that is. But a good deal can be done.

The next essential is to mitigate the hardships of unavoidable unemployment. There are various ways of doing this. It is not a very costly matter to organize a fund to which both the workers and the firm contribute, and which,

when a man is laid off, or put on short time, supplements what he receives from statutory funds. I have seen that plan work well, and it has been greatly appreciated.

I NOW COME to the workers' status in industry, and here the fundamental consideration is that workers of all grades and races shall be regarded by directors and administrative staff not as servants, but as coöperators—which, of course, is exactly what they are. Once that attitude is adopted, a great many results follow as matters of course.

While recognizing that no business, or enterprise of any kind, and under any régime, can function efficiently without discipline, we should make an effort to exercise that discipline with scrupulous fairness, and not to make it more onerous than is absolutely necessary for efficiency.

Though the general administration of a business, and especially its financial and marketing policies, should be in the hands of trained experts, working conditions so far as is consistent with complete efficiency, should be mutually agreed. After all, what the workers really want is not to undertake the difficult and highly skilled work of administration, but to have a large say in determining the conditions governing their day-to-day life in the factory. How far can these be determined by democratic methods?

In a democracy the people make their own laws; they have a say (though often a very indirect one) in the appointment of those who administer the laws, and they are protected by impartial courts of justice against unfairness in their administration. These three attributes of democracy can be largely introduced into our industrial organizations.

Next, we should tell the workers as much as we can about the business. If we want coöperation, we must trust our co-operators. How can coöperation be expected from mere "hands"? A true spirit of fellowship and coöperation between employer and employee should permeate the whole of the business. We should let the workers know that any suggestions they may make will receive careful and sympathetic consideration. If the workers are kept in ignorance of the vital facts of the business, how can you expect real coöperation? Make it clear that your policy is based on the assumption that industry should be conducted as a universal service and not in the interests of a favored class, and the whole situation will change for the better.

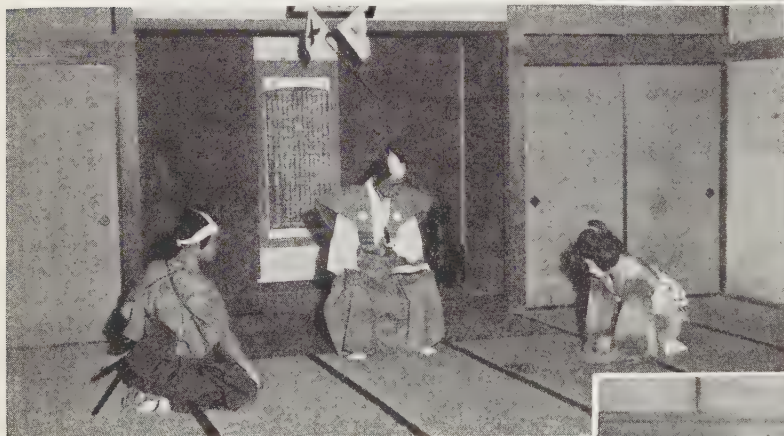
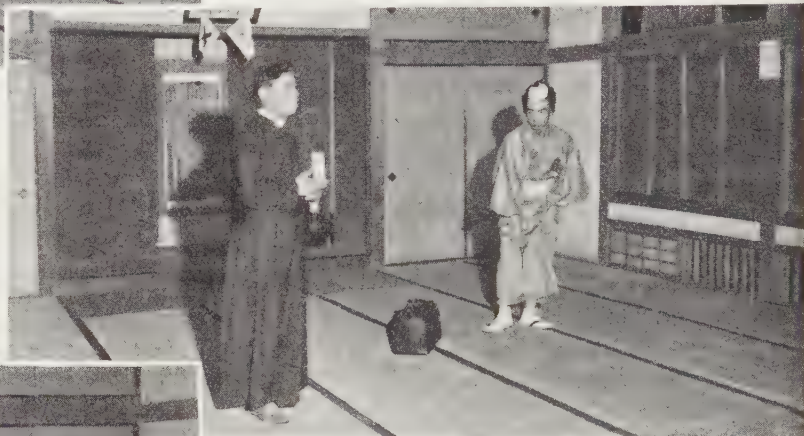
Every day, workers of all grades are becoming more insistent in their demand that industry shall be so conducted and so coördinated as to serve the highest ends of the community as a whole. If, as employers and business executives, we ignore the profound change which has come over the mentality of the workers, we are making a mistake which may cost the country very dearly.



Japanese Missionary Pageant

The Coming of the Cross to Japan, a pageant in five episodes, was presented at the six annual leadership training conference of the Japanese Brotherhood of St. Andrew, which met this summer at Lake Yamanaka. The 10 young Brotherhood leaders shown at the left were the actors.

Scene 1 (right) shows the arrival in Japan of the great Apostle to the Orient, St. Francis Xavier, early in the 16th century. On St. Francis' left appears his Japanese guide, Angelo.



Scene 2 (left) shows a high-ranking lady of the court being caught studying Christianity (about 1550). Seichi Takuma, secretary of the Japanese Brotherhood, played the part of the high official, who is seated in the center.

Scene 3 (right) shows the Sendai Daimyo receiving the report of his emissary, the first to be sent to the Western world, to report on the Pope. The rôle of the emissary was played by Tadao Kaneko, kneeling at the left.



Scene 4 (left) shows the coming of a samurai in the night to Bishop Channing Moore Williams for baptismal instruction. The episode was the first conversion made by Bishop Williams after his arrival in 1859.

The fifth episode of the pageant was simply spoken from the darkened stage, telling the growth of the Japanese Church from 1859 to 1937.

Leadership Training in Japan

By Prof. Paul Rusch

Executive Secretary, Japanese Brotherhood of St. Andrew

IN UNDERTAKING to win men and boys to Christ in the vast areas of unwon Japanese life, the student field, young business men, boys, and the great rural districts, the Brotherhood of St. Andrew knew it must build through men; and these men must be trained. Thus from the very inception of the national organization of the Brotherhood has gone a concrete program of summer leadership training conferences. Today it has completed its sixth summer of pioneering these definite study camps. First came the one central leadership training camp begun in 1932, patterned then much after the conferences of the West, held for young men from the various dioceses. Through five years the pattern of a study course that led to something was followed. Today this annual event is looked to by clergy and laity alike as one of the highlights of the Church year. But the summer leadership training venture in Japan really came of age during this past summer.

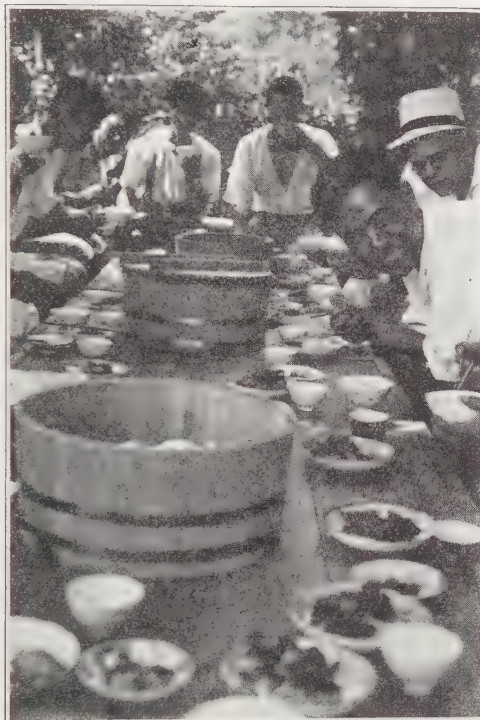
Ninety-two young men, three-fourths of them young laymen selected from the ten dioceses, five college men from Hawaii now studying in Japan, and one Chinese student from St. John's University, Shanghai, made up the sixth leadership training conference held July 18th to 25th at the semi-official Seikeiryō Camp on the shores of Lake Yamanaka. Four of Japan's bishops attended the sessions—Bishops Heaslett, Matsui, Reifsnider, and Basil. Each day began with a celebration of the Holy Communion in the woodland chapel. After breakfast came the order of the day, beginning with the chaplain's morning meditations based on the seven steps of the Disciple's Way. Rare judgment has been used in the selection of chaplains from among the younger Japanese clergy for these conferences. They have been chosen only from those with definite records for reaching young men. The Rev.

Masamichi Imai, who is but 30 years of age, was selected this year and he did a most interesting job of guiding men's devotions for a week. Each evening in a masterly way he ended the campfire session with a brilliant summing-up of the day's teaching.

Probably the greatest success has come through the selection of men who lead the study groups at each camp. Although all the pleasant social and recreational features have been brought into these pioneer leadership training camps, the summer conferences in Japan are not vacation centers; the school side is emphasized, and work is required of each young man selected as a member. Beginning from scratch in 1932 the Brotherhood had to search out men who could do a first-class job of daily discussions. It emphasized that the course selected had to be keyed into the lives of present-day young men of Japan. The first two years' selections were trial balloons. By 1934 the conference got into its stride. Such courses as *The Purpose of God for My Life*, *Christian Youth Building a New World for God*, *A Living Faith for a Changing Age*, and this year *Personal Religious Living* have now become the established way of guiding young men into leadership positions and sending them inspired and intelligent back to their little parishes and missions and schools with a workable idea for the sole task of winning other young men to Christ and putting them to work. Men like the Rev. Enkichi Kan,

Takaharu Takamatsu, Hinsuke Yashiro, Seiichi Miura, have admirably led the teaching side of the new summer conferences for Japan.

The fact that the annual summer conference idea has grown into an established feature of the Nippon Seikokwai over these past six years testifies to the desire of Church people in Japan



FOOD FOR THE BODY

Rural fare of rice and pickles made up the main dishes at the rural workers' training institute.



FOOD FOR THE SOUL

Early morning celebrations of the Holy Communion began each day of the sixth leadership training conference of the Japanese Brotherhood of St. Andrew.



FOOD FOR THE MIND

Mr. T. Ban led classes for the youngest chapter in the first boys' camp held by the Japanese BSA. It was the first Christian camp attended by these six high-school freshmen.

to put intellectual effort into their preparation for that work, in addition to spiritual dedication. Each year has brought a more selective group, more definitely identified with the dioceses and districts of this young Church of Asia. They come to know more about the history of events and, what is even more important, the history of thought as it has concerned itself with those events. Year by year, by using the most approved modern methods, a growing group of laymen of this Church are being brought into a fuller understanding of the implications of theology, sociology, religious philosophy, religious education, Christian ethics.

To the central leadership camp which has become specialized for college and early business age laymen, the Brotherhood in Japan this year added a second and third conference which will hereafter make up the annual summer training camp program in Japan. The first addition was the Brotherhood's first conference for middle school age boys. This was held August 2d to 9th in another rented camp near Tokyo. To this came 58 boys selected from six dioceses. In this the Brotherhood again pioneered another summer conference, the first national boys' camp so far held in the Nippon Seikokwai. Here is being tapped another vast area



CHINESE MEMBER

K. H. Ting, Chinese Brotherhood leader, was one of the most popular members of the leadership training conference.

untouched by a definite Church program, for there are estimated to be 4,000,000 of middle school age in Japan today. It is from this vast number of boys in Japan that the nation of tomorrow must look for its leadership, the Church for its laity, for truly the boy of today is the man of tomorrow.

Prayer and Service in the Boys' Life was the study course given each morning. Here again must the Brotherhood pioneer the way in selecting capable men to deal with boys on their own level. Tadao Kaneko was selected for this first camp course and in an admirable way he led the conference for a



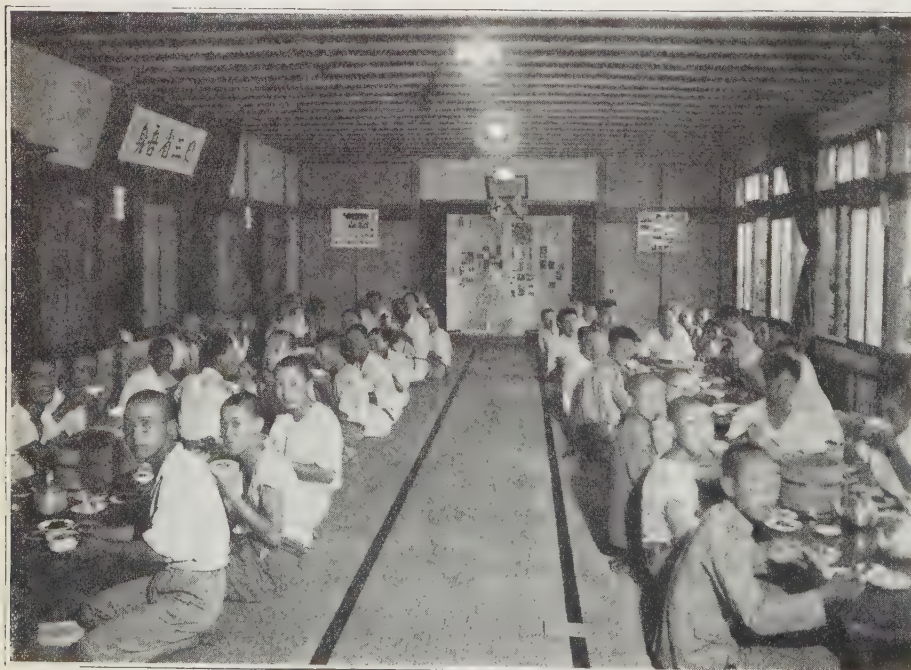
LEADERS AT TRAINING CONFERENCE

Left to right are shown: Paul Rusch, the author of this article; Dr. J. K. Ochiai, dean of the Central Theological College; Yenji Takeda, general secretary of the America-Japan Society; Tsumoru Matsuura, president of the Brotherhood of St. Andrew in Japan; and Dr. Ikuzo Toyama, new president of St. Paul's University, Tokyo.

week. The Rev. Nobukazu Kimura, chaplain, led the boys through a boys' discussion of the seven steps in the Disciple's Way at the morning meditations, given this time in a woodland chapel, and lifted them each night at the closing campfire to those mountain peaks to which all boys everywhere respond in a brilliant story hour on the lives of heroic missionary pioneers. The great pioneers of the Church in the Yukon, Africa, China, Japan, all were pictured in dramatic form, and thus the world-wideness of Christ's Church was driven home.

AND SO a new field was pioneered again in Japan among boys. No attempt was made to force the religious life of the boys' camp. Rather the object is to build up a wholesome, natural Church influence which will find expression in the individual, family, and corporate life of the group. The purpose is to help in the development of sturdy, self-reliant character and to inculcate an appreciation of social obligation and responsibilities.

The other new feature was the holding of the Rural Workers' Training Institute at Onabake in North Tokyo, August 16th to 21st. Here again the Brotherhood seeks to establish a program which will offer an entering wedge into a practically untouched area—the 9,600 villages of rural Japan with their 30,000,000 persons. In only 42 centers has the Church established work. In building a Brotherhood of 100,000 men and boys, the technique for starting new missions or community Christian centers must be developed. So a third summer leadership conference in Japan has been started for the purpose of bringing together first the present handful of workers in the nine rural dioceses of Japan for a frank discussion of problems in Sunday school work, evangelism, health, young men's, women's, and older men's work, and rural education. Thirty-two such workers, all young men, some priests, some deacons, half of them laymen, gathered. Without a plan to go by, the Brotherhood set up this third conference as a definite school. The chairman of the North Tokyo rural com-



LUNCHEON AT BOYS' CAMP

The dining hall at the Brotherhood's first camp for younger boys presented a hungry scene.

(Continued on page 656)

The Minister of Music

By J. F. Williamson, Mus. D.

President, Westminster Choir School, Princeton, N. J.

TO MINISTER unto one's fellowmen means to serve one's fellowmen. So we speak of our clergy as ministers because they are servants to their fellowmen. The words "minister of music" should carry a similar meaning. The minister of music is a servant, not of music, but of Jesus Christ, His Church, and all the individuals who make up the Church of Christ. Music is the tool that the minister of music uses, just as the spoken word is the tool that the clergyman uses.

In a great many of our churches we use the words "minister of music" in a very thoughtless way, using it merely because other churches have used it. In no way have we changed our program of worship and in no way does the life of the musician conform as the life of the clergyman must to the definition of a minister. In this brief paper we shall use the words "minister of music" to mean a servant of Jesus Christ and His Church who uses music as a tool.

The minister of music with this definition has two responsibilities toward music: first, the worship of God; and second, the education of the congregation from youth to old age for the worship of God. The most important function for the Christian is the worship and praise of God. In the early centuries of the Christian Church, worship took first place, and now it seems we are entering upon a much-needed revival in worship. Too often our worship services have had nothing to do with the worship of God even though His name was evoked and His words appeared in the hymns, prayer, scripture, and sermon. The services have been on the level of entertainment. Everything about the service had to please the congregation and be dramatic enough to attract larger crowds and if possible compete with the theater. The musical part of the service in particular has been guilty of the fault of merely pleasing and entertaining. At least once a month, if a musician wishes to keep his post and please his music committee, he must have an anthem that has a great thrilling climax and plenty of high notes and power on the closing chords. At least once a month he must have an anthem with a melody that is sickening in its sweetness and sentimentality. His program must be varied every Sunday so as to bring fresh thrills to the jaded worshippers. He must avoid the use of anything but professional voices, because the congregation has a high concert standard which he must pamper and please. He must follow the same rule in selecting his organ music. New hymns must not be introduced, but only hymns that the congregation knows.

In Mark 14:26, it is said: "And when they had sung an hymn they went out into the Mount of Olives." It seems to me that the Church has forsaken the standard that Jesus set. The hymn there was the last function in the communion of Jesus and His disciples before He went into the Garden.

Singing is one of the most important parts of our service and yet how we neglect it! So often where clergy are gathered together for regular meetings, hymns are used to merely fill in time until late comers have arrived and the group can proceed with the address or business at hand.

"How many of us ever stop to think
Of music as a wondrous magic link
With God; taking sometimes the place of prayer,
When words have failed us 'neath the weight of care?
Music, that knows no country, race, or creed;
But gives to each according to his need."

To use music properly in our worship, we must realize that music can have two separate functions. First, it can be used as an aid to worship, and second, it is worship itself. As an aid to worship it can create atmosphere and prepare us for the actual experience of worship. Using music as an aid to worship gives it the same relation to worship that stained-glass windows, vaulted arches, and beautiful carvings have. Under this heading comes all music that is not praise, scripture, or prayer, and some of our great music falls into this class. However, when music is used this way, it must have thorough honesty in its preparation. When an artist prepares a bit of sculpture or creates a beautiful window in a church, he spends long hours and thought on his creation. Music endures only for a second, but it must have the same thorough preparation. It speaks a language just as vivid as sculpture, painting, or glass. Even though it lasts only for a second, it may find lodging in some soul and endure forever in the changed life of that individual.

THE SECOND and by far the most important way we use music is as actual worship. Just as Jesus at the Last Supper led His disciples in the singing of a hymn, "that wondrous magic link with God," so must the Church use music as "a wondrous magic link with God."

Music as worship has no place in the Church unless it brings the performer into closer communion with God. All of our hymns come under the heading of music that is worship. Any anthem that has a scriptural text ceases to be music only, but is scripture and music; any anthem that has words that are a prayer ceases to be music, but is a prayer and music. All of our chants and congregational responses said by the choir or congregation come under this heading. The greatest care must be used in the selection of such music, so that it can produce the desired result in worship. Thorough preparation and the sincerest artistry must be put into its performance. It is scripture, prayer, and praise, the most important parts of a service.

The second part of the work of the minister of music has to do with the education of the congregation for the worship of God. We forget that Bach, Handel, Haydn, Mozart, Beethoven, Schubert, Byrd, and Palestrina as young lads received their training in the Church. Music was preserved and given to us by the Church, but now the Church has largely withdrawn itself from education in music. The result has been that our great composers no longer write for the Church, and too often one feels that their writings reflect the lack of a great spiritual vitality and a great spiritual message which will touch the hearts of all of us. The Church must come back to the point where it will clearly define music and where it will establish in each congregation a choir school, not for the purpose of turning out great musicians, although that might result, but for the purpose of training the entire congregation to use more beautifully and more understandingly this great "magic link with God" in the worship and praise of God.

Our public schools in the United States are doing a wonderful work. There are thousands of a *cappella* choirs in the high schools over the country. Over one-half of the music they sing is the great music of the Church, but they never sing this music in church. The educational program of the Church is such that it would not be possible for the average church choir to sing music of the standard that is used in our public schools,

and yet all of these young people are preparing for life—a life that can include worship and the vital things that have to do with a religion, or a life that can ignore these values.

If we had a choir school in each church, it would mean that in addition to the regular adult choir of the church there would be choirs of high school age and under. Each one of these choirs should receive regular training in singing, chanting, memorization of hymns, and reading of prayers and scripture. Any man or woman who goes through such a school cannot help having a different understanding and different sense of reality in all of his worship experiences as a mature individual.

Why should worship be such a trivial thing that congregations never rehearse for it? At least once a month there should be in every church a congregational rehearsal to study the realities of beauty, sincerity, and simplicity in worship and to give these realities expression through hymns, chants, and responses in a service.

With these two important functions for the minister of music, the congregation is very much concerned in the character of the man. First of all, he must be a Christian; second, he must have a certain amount of scholarship; and third, he must be a thorough musician. These three qualifications we may take for granted, but other things are necessary. He should feel a definite call to his work just as does a minister of the Word, and in consequence part of his training should parallel that of the minister of the Word. He should know the Bible and how to teach the great truths contained therein. He should thoroughly understand the purpose and function of Christian education, and approach all of his work with the thought that he is an educator in Christian living.

If, however, there are responsibilities weighing heavily upon the minister of music, just as truly there are responsibilities resting upon the church. Churches now pay inadequate salaries to musicians. They expect their organists to make a living during the week outside the church. As the chairman of the music committee in one big church said, "Why, our organist only gives Friday night and Sunday, why should we pay him much?" This same man came to me to complain because the organist gave so little to the church. He was paid so little that the necessities of life forced him to make his living outside of the church, and that took his interest and time. Churches must come to the point where they pay adequate salaries to the men who are their ministers of music, salaries large enough so that the men can give their entire time to the congregation, working with the pastors as assistants for the common aim of the spiritual growth and well-being of the congregation in its function, the worship of God.

When Solomon's Temple was dedicated, four thousand musicians took part in the service. The Psalmist David said, "Let the people praise Thee, O God, Let all the people praise Thee." These words applied to the whole congregation of Israel but they still are living, vital words to the Church today. We praise the thing we love and if we have no praise it too often follows that we have no love. A praising, singing Church is a living Church.

Leadership Training in Japan

(Continued from page 654)

mittee, the Rev. Makito Okumura, was its principal. It is the policy of the organization to hold the rural institute in a different diocese each year and have the diocesan rural committee chairman be the head. This policy will tend to allow a first-hand inspection of what is being done in the various dioceses and will bring encouragement to the still piti-

fully small rural committees. Prof. Kisoji Matsuoka, principal of Edosaki Agricultural School, a prefectural government school, conducted the discussions on Rural Education, and similarly each subject of vital importance to the rural worker was discussed by a qualified expert and each discussion was followed by actual demonstrations of the subject. Probably the greatest result coming from this first rural conference was that of tying together into a unit the still undirected handful of rural workers. From this third pioneer conference, a new vision and determination have gone back to the little villages where the Church is struggling to gain a foothold; and the whole Church can look forward to another established summer school that will mean much toward solving another great problem in the winning of Japan for Christ.

Step by step into this pioneer conference program of the Brotherhood in Japan are being introduced all accepted teaching schemes of the older Churches of the West. Religious drama, Church music, all features of religious education will be given a spot in the program. To date a total of about 900 selected clergy and young laymen from the whole of the Church in Japan have been introduced to the summer leadership training conference plan of the Brotherhood. Herein lies a work that bids fair to help the whole Christian enterprise enter into a powerful new stage of its growth in Japan.

THE FACE OF GOD

I'VE OFTEN wished that I could see
The face of God when He sees me
Refuse to sit beside a man
Because he's slightly darker tan
Than I, who've done my best to burn
My skin to match a copper urn.

*I've often wished that I could see
The face of God when He sees me
Disdain to swim beside a girl
Whose hair is rich in natural curl,
While I shall suffer heat and pain
Before my hair will wave again.*

*I've often wished that I could see
The face of God when He sees me
Refuse to share delicious fare
With one who has true jet black hair,
And at the same time take a snack
Prepared by hands, yes, quite as black.*

*I've often wished that I could see
The face of God when He hears me
Make trite remarks about the brain
Of a "child-like race," while once again
I read of honors won apace
By members of that "child-like race."*

*I've often wished that I could see
The face of God when He hears me
Request a chap to cross no more
The threshold of His own church door,
Because "it simply can't be done,"
For Black and White to kneel as one.*

*But when on Judgment Day I scan
The face of God, the Son of Man,
There'll be scant chance to wonder then
Which color God prefers in men.
A face that's truly dark I'll see,
Dark with wrath—when He sees me.*

SISTER ESTHER MARY.

NEWS OF THE CHURCH

Official Commission Lists Now Completed

Table of Interim Commissions and Committees Prepared by Fr. Clark for Publication

NEW YORK—The following is the official revised list of the interim Commissions and Committees of General Convention, as prepared by the Rev. Franklin J. Clark for the *Journal of General Convention* and the *Living Church Annual*. The words in parentheses indicate the key word to the name of the Commission or Committee:

(ARCHITECTURE) COMMISSION ON CHURCH ARCHITECTURE AND THE ALLIED ARTS

Chairman, Bishop Page of Michigan; Bishop Perry of Rhode Island, Bishop Manning of New York; Sec., Rev. Milo H. Gates, D.D., of New York; Dr. Ralph Adams Cram of Massachusetts, Charles Steele of New York, John Nicholas Brown of Rhode Island, A. G. Leonard of Chicago, George G. Booth of Michigan, Hobart Upjohn of New York, Philip H. Frohman of Washington, Oscar H. Murray of New York, Miss Marion Hendrie of Colorado, Miss Elizabeth Spalding of Colorado.

(ARMY AND NAVY) COMMISSION ON THE RELATION OF THE CHURCH TO THE ARMY AND NAVY CHAPLAINS' CORPS.

Bishop Freeman of Washington, Bishop Perry of Rhode Island, Bishop Capers of West Texas, Bishop Sherrill of Massachusetts, Rt. Rev. J. N. McCormick, D.D., Rev. Henry B. Washburn, D.D., of Massachusetts, Rev. Edward S. Travers, D.D., of New York, Rev. ZeBarney T. Phillips, D.D., of Washington, Rev. Oliver J. Hart, D.D., of Washington, Lieut. Col. Clayton E. Wheat of Massachusetts, Maj. Gen. John J. LeJeune, Maj. Gen. Chas. P. Summerall, Maj. Gen. William C. Rivers, Gen. Avery D. Andrews.

(ARRANGEMENTS) COMMITTEE OF ARRANGEMENTS FOR THE GENERAL CONVENTION OF 1940

Ex-officio, the Presiding Bishop; Bishop Spencer of West Missouri, A. W. Peet of West Missouri, the President of the Woman's Auxiliary of the diocese of West Missouri in 1940; John J. Rowe, chairman of the Committee on Arrangements of Convention of 1937.

(Continued on page 660)

Chaplains See Danger in Germany's Church Policy

BERLIN—Reliable reports state that the chaplains of the German army have sent to Reichsfuehrer Adolf Hitler a communication asserting that the country's military strength is being seriously endangered by the government's attitude toward the Church problem.

It is said in the petition that in almost every small town and village the people are divided into two camps—one led by the local Nazi leaders, and the other by the Protestant and Catholic clergymen. It is estimated that nearly 50% of the population is more or less actively opposing the Nazi anti-Christian activities.



ENDANGERED IN BOMBING

Dr. Claude M. Lee is one of the American staff members of St. Andrew's Hospital, Wusih, who escaped injury when the hospital was bombed last week. Dr. Lee's house was also bombed, but no one was injured.

New Jersey Pays Tribute to Retiring Bishop, Wife

TRENTON, N. J.—As an expression of appreciation from the diocese of New Jersey for the 22 years of service rendered by Bishop Matthews, who is retiring, and Mrs. Matthews, tribute was paid them at the enthronement and installation service held on November 11th.

A volume of tributes from every parish and mission, which had been in compilation for some months, was presented to Bishop Matthews by the Rev. Thomas Conover of Bernardsville.

The Bishop and Mrs. Matthews were honored on several occasions, among them a banquet at St. Mary's Hall, Burlington. Archdeacon Shepherd spoke for the trustees, Miss Eliza Ridgeway for the women members of the board and graduates, Miss Weller for the school, and Miss Isabella Brogan for the student body. Flowers were also presented to Bishop and Mrs. Matthews, by the student body and the domestic staff.

Previously Bishop Gardner had awarded the honorary degree of Doctor of Humane Letters to Mrs. Matthews and of Doctor of Laws on Bishop Matthews.

To Conduct Eight Day Mission

BALTIMORE—Bishop Abbott of Lexington will conduct an eight day Advent mission in St. Thomas' Church, Baltimore, from December 5th to 12th.

Two Chinese Killed in Hospital Bombing

Japanese Airplanes Damage Wusih Hospital and Church; No American Missionaries Injured

SHANGHAI—Two Chinese orderlies of St. Andrew's Hospital were killed and seven Chinese staff members were injured in the bombing of St. Andrew's Hospital here on November 12th by Japanese airplanes. No American members of the mission staff in Wusih were killed or injured, although bombs dropped on both the hospital compound and the compound of Holy Cross Church, about a quarter of a mile apart.

Damage to buildings is believed to be slight, and reports indicate that none of the patients was killed or injured. All the buildings displayed American flags. The United States embassy has been informed of the attack.

PROPERTY DAMAGE INCREASING

NEW YORK—Cables received at Church Missions House on November 15th indicate varying fortunes in the China Mission. There has been to date no loss of life among American missionaries and Church workers, but increasing property damage is reported.

The buildings of St. John's University, Jessfield, and of St. Mary's School for Girls about half a mile away on the opposite side of Soochow creek have suffered minor damage as a result of recent fighting in that area. St. Mary's school buildings are believed to have been looted. As the school accommodates approximately 300 girls, this may mean that furniture necessary for carrying on the home life of the school has been lost.

Members of the American Church Mission and their families are returning to St.

To Consecrate Shanghai Diocesan November 30th

SHANGHAI—The consecration of the Rev. W. P. Roberts as Bishop of Shanghai has been settled as November 30th in Shanghai. Bishop Graves will probably be his chief consecrator, as the attendance of Bishop Norris of North China, Presiding Bishop of the Chinese Church, is unlikely.

The Rev. Mr. Roberts was elected Bishop of Shanghai by General Convention last month, at the nomination of the General Synod of the Chung Hua Sheng Kung Hui (Holy Catholic Church in China), national branch of the Anglican communion.



FORCED TO LEAVE WORK

The Rev. Henty A. McNulty, rector of Grace Church, Soochow, and head of Soochow Academy, with other members of the mission staff, evacuated the city a few days ago, as the Japanese advanced upon it.

John's University compound for residence.

The mission of the Cardinal Virtues in Sungkiang, of which the Rev. F. K. Woo of the Chinese Church is vicar, has been destroyed. It was in the line of the advance of Japanese forces which landed a few days previously on the north shore of Hangchow bay.

Americans in Soochow are leaving that city, as it is in the line of Japanese advance toward the west. There are two Church schools and a parish of more than 400 members in Soochow.

WUSIH WORK DESCRIBED

NEW YORK—Wusih is an important city with a population of about 300,000, some 70 miles west of Shanghai on the Shanghai-Nanking railroad. Dr. John W. Wood, executive secretary of the Foreign Missions Department, said in an interview on November 13th that the opening of Wusih as a mission station of the Church early in the present century was made possible by a gift from the United Thank Offering of the Woman's Auxiliary at the General Convention in San Francisco. The city is the center of a populous region with many farms and small villages. Both the hospital and the church minister to all this region which is reached by the creeks and canals that take the place of roads.

The present Church of the Holy Cross, Dr. Wood said, is a simple but dignified building accommodating a congregation of about 400. It was erected through the gift of the late Mr. and Mrs. George Zabriskie of New York City in memory of two children.

The beginnings of St. Andrew's Hospital in 1908 were made possible by the devotion of Dr. Claude M. Lee, supplemented by a gift of money from a Churchwoman of Rochester, N. Y., for the first building. Through three decades, the hospital has been enlarged, its equipment im-

proved, and its service to a large and needy clientele has been greatly increased, he said. About 600,000 patients have been cared for in its wards and clinic. Dr. Lee himself has performed more than 6,000 major operations.

Describing the Wusih staff, Dr. Wood said that the Rev. Edward R. Dyer went to China in 1911 after his graduation from the Virginia Theological Seminary. Mrs. Dyer is a Maryland woman who went to China as a medical missionary under the Foreign Board of the Presbyterian Church.

Dr. Claude M. Lee and his associate, Dr. John E. Roberts, are both Virginians. Mrs. Lee was Miss Mary Slaughter, also from Virginia. Dr. Roberts' wife is the daughter of Dr. and Mrs. Lee.

Miss Laura Lenhart went to China from the diocese of Olympia as a nurse in 1912. For several years she was stationed at St. Luke's Hospital, Shanghai, and more recently has been doing emergency work at Wusih.

Miss Gertrude Selzer, whose name appears in the cable despatches as a member of the St. Andrew's Hospital staff, served there effectively for several years. More recently she has been doing evangelistic work in Shanghai and Soochow. According to latest reports received from China by the Department of Foreign Missions, Dr. Wood reported, she is at present in Hankow doing emergency work in connection with the China Red Cross in the hospitals conducted by various missions in the city.

Toronto Brotherhood Plans

Rally on St. Andrew's Day

TORONTO—The Toronto council of the Brotherhood of St. Andrew is planning a great rally of Brotherhood men and boys on November 28th at St. James' Cathedral, which will be followed by breakfast. During the service, the Brotherhood men will renew their vows of prayer and service, rededicating themselves to the extension of Christ's Kingdom.

Similar corporate Communion will be held in all chapters from coast to coast with assembly gatherings at Ottawa and Winnipeg.

Dr. Anderson Now Working in China

Praises Courage and Cheerfulness of Wounded; Despite Hardships is Happy in Missionary Work

WUHU, CHINA—Dr. Janet Anderson, formerly physician in charge of St. Theodore's hospital, Sagada, Mountain Province, P. I., is working in China among wounded Chinese soldiers.

Dr. Anderson was obliged to resign from St. Theodore's a few months ago because her health was somewhat impaired by the high altitude. She left the mountains for Manila's lowland district where she worked in conjunction with the YWCA and the Red Cross, upon the arrival of China refugees.

In September, as conditions in the war area became more and more acute, Dr. Anderson decided to offer her services to the wounded, and after a series of ship and airplane hops arrived at St. Lioba's convent, in charge of the Sisters of the Transfiguration, Wuhu, China. She is now working in the military hospital nearby where over a thousand soldiers are needing attention. She spent two days at Nanking, but all the sites proposed for hospital work were bombed, and she returned to Wuhu.

She praises the courage of the wounded and remarks on their cheerfulness in the face of cold, dampness, and terrible pain. Dr. Anderson makes light of her own discomfort—Chinese food, no pillows, no water to drink, only tea, intense cold, and the nerve-racking experience of frequent bombing attacks—but declares she is happy and useful and "very glad" she came.

Rector Given Automobile

TITUSVILLE, PA.—In recognition of 25 years of faithful service at St. James' Memorial Church, the congregation presented their rector and his wife, the Rev. and Mrs. Albert Broadhurst, with a new automobile.



HOLY CROSS CHURCH, WUSIH

This missionary church of more than 300 members was slightly damaged by bombs last week.



ST. ANDREW'S HOSPITAL, WUSIH

The picture shows the private room wing and the covered way from the out-patient department.

Sewanee Maintenance Fund to Enable University to Balance Annual Budget

SEWANEE, TENN.—It is hoped by many Churchmen throughout the South that the plans of the trustees of the University of the South, at Sewanee, will enable the university to operate on an annually balanced budget. Should this hope come true it will place the university on such a firm financial basis as will permit it to carry out its completion program, which greatly depends upon its being self-supporting at least so far as maintenance is concerned.

Each of the 1,425 parishes and missions in the 22 dioceses owning and controlling Sewanee will be asked to consider the inclusion in their budgets of the university for a sum equivalent to 25 cts. per communicant. There are 181,000 communicants in the controlling dioceses, and at this rate the sum necessary to balance Sewanee's budget is assured according to the plan.

There is to be a meeting of the four trustees and other Churchmen of each diocese in some central place in the diocese, and the plan calls for the personal presentation by them of the situation to the rectors and vestries of each diocese.

From some 250 parishes, which represent approximately 20% of all the parishes that are able to take part, a sum equaling 50% of the amount required was received during the past year. It is hoped that many of the parishes that for various reasons could not take part in this fine move last year will make Sewanee's effort to have a balanced budget successful.

To Publish Weekly Sermons

HELENA, MONT.—The ministerial association of Helena has been asked to contribute a weekly sermon to each of the two daily newspapers published in the city. The same association has also assumed responsibility for conducting a devotion each day over the radio.

Stress Missionary Needs in Western Massachusetts

WORCESTER, MASS.—In accordance with Bishop Lawrence's plan for missionary education in the diocese of Western Massachusetts, Bishop Remington of Eastern Oregon addressed a large gathering of clergy and vestrymen from all the parishes and missions of Worcester county at All Saints' Church, on October 28th. He stressed the missionary needs of the Church and the layman's responsibility.

A conference for the clergy was held by Bishop Remington at St. Matthew's Church on the same day, and a mass meeting for all the parishes of Worcester was addressed by the Bishop at St. Matthew's on November 29th.

Diocesan delegates from the General Convention will hold conferences with vestries of all the parishes and missions of the diocese during the month of November.

Philadelphia Parish Observes

50th Birthday of its Rector

PHILADELPHIA—St. Clement's parish observed the 50th birthday of its rector, the Rev. Franklin Joiner, on October 25th by tendering him a reception and presenting a very substantial purse.

The rector's warden, Clinton Rogers Woodruff, presented the following toast:

"To have lived 50 years is an event in one's life. To have lived 50 years of usefulness is an achievement. To have served in only one parish is unusual. To have won its love and affection is a matter for hearty felicitation. We have gathered here this evening to celebrate the 50th birthday of our beloved rector. We want him to know how deeply we regard him and how happy we are that a kind Providence has granted him health and strength through all these years, and to express the hope that he may be permitted to be with us for many years more to worship our Blessed Lord in the beauty of holiness and in the spirit of devoted service to the community and diocese of which we are a part."

Bishop Gardner is Enthroned in Trenton

**Impressive Service Held in Crypt
of Trinity Cathedral; First Act
is Installation of Dean Adams**

TRENTON, N. J.—The Rt. Rev. Dr. Wallace John Gardner was enthroned as Bishop of the diocese of New Jersey on November 11th at an impressive ceremony in the crypt of Trinity Cathedral.

Immediately following this ceremony, the new diocesan installed the Very Rev. Frederic Magee Adams as Dean.

The crypt, of which the normal seating capacity is about 500, was crowded to every corner with over 1,000 persons, representing every parish and mission of the diocese and many from Long Island and New York.

The service followed traditional lines, and was built up mainly on that used in the diocese of Winchester, England.

The retiring Bishop, the Rt. Rev. Dr. Paul Matthews, received Bishop Gardner at the door and acted as the officiant of the enthroning. The oaths were administered by the Hon. F. M. P. Pearse, chancellor of the diocese, and the preacher was the Rev. Dr. L. E. Hubard, president of the standing committee and rector of St. John's Church, Elizabeth.

Bishop Gardner was attended by the Rev. Charles E. McCoy, rector of the Church of the Epiphany, Ventnor, and the Rev. Clarence S. Wood of St. Luke's, Roselle, as his personal chaplains. The Rev. Canon John Crocker, student chaplain of Princeton University, carried the pastoral staff. This staff, a beautiful specimen of carved silver work on an ebony staff which had been given to Bishop Matthews by the diocese on the 10th anniversary of his consecration, was presented by him at this service "to the Bishop of New Jersey and his successors in office." The diocesan ring was also transferred at this time.

After the sermon, Bishop Gardner addressed the congregation informally, following which the Rev. Thomas A. Conover, rector of St. Bernard's Church, Bernardsville, and ranking priest in active service of the diocese, presented Bishop Matthews with a testimonial volume, the work of many months, which contained letters and signatures from every parish, mission, society, and organization of the diocese. Fr. Conover mentioned that he has been a friend of Bishop Matthews for the past 55 years.

Peace Service Held

CHICAGO—Various west side Anglican churches joined in a peace service on November 7th at the Church of the Epiphany, under direction of the Rev. Dr. Edwin J. Randall, diocesan secretary and pastor of the church.

The Rev. Calvert E. Buck, rector of the Church of the Atonement, spoke, and choirs of the churches sang patriotic music.

Official Commission Lists Now Completed

Continued from page 657

(BUDGET AND PROGRAM) JOINT COMMITTEE ON BUDGET AND PROGRAM TO CONSIDER AND REPORT UPON THE REPORT AND PROGRAM OF THE NATIONAL COUNCIL TO THE GENERAL CONVENTION OF 1940, AND THAT OPPORTUNITY FOR PUBLIC HEARINGS BE AFFORDED BY THIS COMMITTEE

Bishop Maxon of Tennessee, Bishop Ward of Erie, Bishop Cook of Delaware, Bishop Reinheimer, Coadjutor of Rochester, Bishop Washburn of Newark. Members of the House of Deputies to be appointed in 1940, after diocesan conventions have elected deputies.

(CHURCH ARMY) COMMITTEE OF THE HOUSE OF BISHOPS TO COÖPERATE WITH THE CHURCH ARMY IN THE USA, AND ADVISE THEM IN THEIR PLANS AND POLICIES

Bishop Remington of Eastern Oregon, Bishop Strider, Coadjutor of West Virginia.

(CITY MISSION) COMMISSION ON CITY MISSION WORK

Bishop Stires of Long Island, Bishop Sherrill of Massachusetts, Rev. Samuel Tyler, D.D., of Massachusetts, Rev. L. E. Sunderland, D.D., of New York, Rev. C. Rankin Barnes of Los Angeles, Courtenay Barber of Chicago, Robert Jemison, Jr., of Alabama.

(CLERGY PLACEMENT) JOINT COMMISSION TO STUDY THE QUESTION OF THE PLACEMENT OF THE CLERGY

Bishop Capers of West Texas, Bishop Stevens of Los Angeles, Bishop Hobson of Southern Ohio, Bishop Sherrill of Massachusetts, Bishop Washburn of Newark, Very Rev. N. R. High Moor, D.D., of Pittsburgh, Rev. R. J. Long of Duluth, Very Rev. Rowland F. Philbrook of Iowa, Rev. Kirk O'Ferrall of Michigan, Rev. Dr. A. G. Cummins of New York, Judge Finch of New York, Harry Hall of Northern Indiana, Charles B. Macgill of Southwestern Virginia, Kenneth C. M. Sills of Maine, B. C. Howard of Western Missouri.

Sub-Committee to Study Clerical Unemployment

Bishop Cross of Spokane, Bishop Reinheimer, Coadjutor of Rochester, Ven. C. C. Burke of Arkansas, Rev. E. S. Lane of Arizona, J. J. Saunders of Kentucky, Col. Robert P. Orr of Long Island.

(CLERGY SALARIES) JOINT COMMITTEE TO MAKE SURVEY OF SALARIES PAID THE CLERGY OF THE CHURCH

Bishop Budlong of Connecticut, Bishop Scarlett of Missouri, Bishop Clingman of Kentucky, Rev. O. F. Green of California, Rev. D. H. Wattle of Louisiana, Rev. R. H. Atchinson of Springfield, Dr. B. F. Finney of Tennessee, G. L. Swartz of Nevada, O. W. Moehle, of Eau Claire.

(CONSTITUTION AND CANONS) JOINT COMMITTEE TO CODIFY, EDIT, REARRANGE, AND NUMBER THE CONSTITUTION AND CANONS OF THIS CHURCH

Bishop McElwain of Minnesota, Rt. Rev. Paul Matthews, D.D., Bishop Dallas of New Hampshire, Rev. James R. Sharp of Tennessee, Rev. F. S. Fleming, D.D., of New York, Rev. F. C. Grant, D.D., of Chicago, Origen S. Seymour of Connecticut, William G. Peterkin of West Virginia, S. C. Rand of Massachusetts, M. D. Lightner of Minnesota.

(DEACONESSES) ADVISORY COMMISSION ON THE WORK OF DEACONESSES

Bishop Keeler, Coadjutor of Minnesota, Bishop Abbott of Lexington, Bishop Van Dyck of Vermont, Rev. E. J. Randall, S.T.D., of Chicago, Rev. Thomas A. Sparks of New York, Rev. John W. Suter, Jr., D.D., of New York, Rev. H. C. Robbins, D.D., of New York, Origen Seymour of Connecticut, Deaconess Gertrude Stewart of Hankow, China, Miss Julia U. Sinkler of Pennsylvania, Mrs. August N. Hand of New York, Deaconess Edith C. Smith of Newark, Deaconess Helen M. Fuller of Chicago, Deaconess Romola Dahlgren of New York, Deaconess Jane B. Gillespy of New York, Deaconess Edith M. Adams of Chicago, Deaconess

Elizabeth Chappell of New York, Mrs. Goodrich R. Fenner of Kansas, Mrs. Emily Newell Blair of West Missouri, Mrs. Harold Brown of Rhode Island, Dean, Ethel M. Springer of Pennsylvania.

(DIACONATE) JOINT COMMISSION ON THE PERPETUAL DIACONATE AND MINISTRY FOR LAYMEN

Bishop Keeler, Coadjutor of Minnesota, Bishop Abbott of Lexington, Bishop Van Dyck of Vermont, Rev. Charles W. Sheerin, D.D., of Tennessee, Rev. C. C. J. Carpenter of Alabama, Rev. R. F. Kline of Bethlehem, F. M. Boyer of Central New York, Dr. P. M. Cooke of Colorado, William Redfield of Olympia.

(EXPENSES) STANDING COMMITTEE ON EXPENSES OF THE HOUSE OF DEPUTIES

Rev. H. L. Bowen of Chicago, Casebolt Dakin of Sacramento, R. W. Hollenbeck of Southern Ohio, R. P. Hutchinson of Bethlehem, L. D. Learned of Rhode Island, J. S. Conover of Albany, S. G. Gray of South Florida, M. C. Lightner of Minnesota, Capt. T. H. Shields of Mississippi, G. D. Whitcomb of Nebraska, J. C. Wilson of Texas, Frank Gulden of Long Island, M. P. Walker of Shanghai, China.

(FAITH AND ORDER) COMMISSION ON THE WORLD CONFERENCE ON FAITH AND ORDER

Pres., Rt. Rev. William T. Manning, D.D.; Vice-Pres. and Chairman of Exec. Com., Rt. Rev. James DeWolf Perry, D.D.; Sec., Rev. Floyd W. Tomkins, Washington, Conn.; Treas., Robert S. Barrett, D.C.L.; Rt. Rev. Chauncey B. Brewster, D.D., Rt. Rev. Benjamin Brewster, D.D., Rt. Rev. Philip M. Rhinelander, D.D., Rt. Rev. Henry J. Mikell, D.D., Rt. Rev. Edward L. Parsons, D.D., Rt. Rev. Alexander Mann, D.D., Rt. Rev. G. Ashton Oldham, D.D., Rt. Rev. Warren L. Rogers, D.D., Rt. Rev. George Craig Stewart, D.D., S.T.D., L.H.D., Most Rev. H. St. George Tucker, D.D., Rt. Rev. Charles Clingman, D.D., Rev. H. E. W. Fosbrooke, D.D., Rev. W. Russell Bowie, D.D., Rev. Howard C. Robbins, D.D., Rev. Ze-Barney T. Phillips, D.D., Rev. G. Freeland Peter, D.D., Rev. Frank Gavin, Th.D., Rev. Angus Dun, D.D., Rev. Stanley Brown-Serman, Rev. D. A. McGregor, Ph.D., Rev. Milton A. Barber, William C. Sturgis, Ph.D., Ralph W. Brown, Maj. Robert H. Gardiner, George M. Block, Clifford P. Morehouse, Kenneth C. M. Sills, LL.D.

(FLAG) COMMISSION ON CHURCH FLAG AND SEAL

Bishop Oldham of Albany, Bishop Stires of Long Island, Bishop Stevens of Los Angeles, Rev. Samuel R. Colladay, D.D., of Connecticut, Rev. Burton S. Easton, S.T.D., of New York, Rev. James M. Owens, D.D., of Louisiana; William M. Baldwin of Long Island, Ralph Adams Cram of Massachusetts, John Nicholas Brown of Rhode Island, Capt. George M. Chandler of Manila, P. I., U. S. Government Expert on Heraldry.

(FORWARD MOVEMENT) JOINT COMMISSION ON A FORWARD MOVEMENT

Ex-officio, The Presiding Bishop; Bishop Hobson of Southern Ohio; Bishop Sturtevant of Fond du Lac, Bishop Dagwell of Oregon, Bishop Quin of Texas, Bishop Cook of Delaware, Rev. D. B. Aldrich, D.D., of New York, Rev. J. P. De Wolf, D.D., of Texas, Rev. A. R. McKinstry, D.D., of West Texas, Rev. Alexander Zabriskie of Virginia, Rev. Dr. Arthur L. Kinsolving of Massachusetts, Clifford P. Morehouse of Milwaukee, John Hartman of Harrisburg, Austin J. Lindstrom of Chicago, Z. C. Patten of Tennessee, J. J. Rowe of Southern Ohio, Keith Kane of New York, J. H. Myers of Minnesota, Colman Jennings of Washington, Walter Hüllihen, LL.D., of Delaware, R. E. Blight of Los Angeles.

(GENERAL CONVENTION) JOINT COMMITTEE TO STUDY STRUCTURE AND ORGANIZATION OF GENERAL CONVENTION

Bishop Stewart of Chicago, Bishop McElwain of Minnesota, Rev. Paul Roberts, D.D., of Colorado, Rev. J. N. Lewis, D.D., of Connecticut, Dr. J. R. Anderson of Georgia, David Bronson of Minnesota.

(GENERAL THEOLOGICAL SEMINARY) COMMITTEE ON THE GENERAL THEOLOGICAL SEMINARY

Joint Commission on the General Theological Seminary to sit during the interim of meetings of the General Convention, consisting of the Standing Committee on General Theological Seminary, of the House of Deputies, and that of the House of Bishops.

Trustees of the General Theological Seminary

To serve until 1940: Rt. Rev. Wilson Stearly, D.D.; Bishop Stires of Long Island, Bishop Sherrill of Massachusetts, Bishop Davis of West New York, Bishop Budlong of Connecticut, R. L. T. Cole, D.D., of New York, Rev. C. Malco Douglas of Newark, Rev. F. S. Fleming, D.D., New York, Rev. ZeB. T. Phillips, D.D., of Washington, Very Rev. Kirk B. O'Ferrall, D.D., Michigan, Stephen Baker of New York, Thatchel T. P. Luquer of New York, Frank L. Polk of New York, John Nicholas Brown of Rhode Island, Alden D. Stanton of New York. To serve until 1941: Rev. R. H. Brooks, D.D., of New York, Rev. William Way, D.D., of South Carolina, Rev. R. Cummings of Long Island, Rev. Robert Williams of New Jersey, Rev. C. A. Jessup, D.D., of Western New York, O. S. Seymour of Connecticut, S. V. Hoffman of New York, Col. G. W. Burleigh of New York, E. C. Warren of New York, William Harrison of New York.

(HISTORICAL MAGAZINE) JOINT COMMITTEE ON THE QUARTERLY HISTORICAL MAGAZINE OF THE CHURCH

Bishop Perry of Rhode Island, Bishop Parsons of California, Bishop Maxon of Tennessee, Bishop Wilson of Eau Claire, Rev. E. C. Chorley, D.D., of New York, Rev. G. M. Brydon, D.D., of Virginia, Rev. Walter H. Stowe of New Jersey, Rev. E. L. Pennington, D.D., of South Florida, Prof. Joseph H. Beale of Massachusetts, C. M. K. Whetmore of New Jersey, A. B. Andrews of North Carolina, Dr. Frank Moore of Central New York.

(HYMNAL) JOINT COMMISSION ON THE REVISION OF THE HYMNAL

Bishop Strider, Coadjutor of West Virginia, Bishop Spencer of West Missouri, Bishop Moore of Louisiana, Bishop Mitchell of Arizona, Bishop Washburn of Newark, Bishop Van Dyck of Vermont, Rev. H. W. Wells of Mississippi, Rev. Frank Damosch of Western New York, Rev. P. F. Sturges, D.D., of Massachusetts, Rev. C. Gomph, S.T.D., of Newark, Rev. H. C. Robbins, D.D., of New York, Rev. J. W. Norris of Pennsylvania, Rev. Frederick C. Grant, D.D., of Chicago, Rev. A. W. Farlander of Sacramento, Rev. F. Blank Tucker of Washington, Rev. John Herd Hopkins of Chicago, Dr. Wallace Goodrich of Massachusetts, Bradford B. Locke of New Jersey, H. W. Gilbert of Pennsylvania, H. R. Fairclough of California, Joseph T. Ryerson of Chicago.

(LAY EMPLOYEES) JOINT COMMISSION FOR SOCIAL INSURANCE FOR LAY EMPLOYEES

Bishop Davis of Western New York, Bishop Lawrence of Western Massachusetts, Rev. W. Russell Bowie, D.D., of New York, Rev. Almon R. Pepper of New York, Bradford B. Locke of New Jersey, Clinton Rogers Woodruff of Pennsylvania.

(LAYMEN'S LEAGUE) JOINT COMMISSION FOR ORGANIZATION OF THE LAYMEN'S LEAGUE

Bishop Strider, Coadjutor of West Virginia, Bishop Hobson of Southern Ohio, Bishop Ward of Erie, Bishop Quin of Texas, Bishop Remington of Eastern Oregon, Rev. W. E. Conkling of Pennsylvania, Rev. C. E. McAllister, D.D., of Spokane, Rev. John Gass, D.D., of New York, Rev. A. McKinstry, D.D., of West Texas, Rev. H. Woolfall of Missouri, H. R. Bradner of California, J. H. Chickering of Erie, George B. Elliott of North Carolina, R. H. Gardiner of Maine, G. H. Hiche of Missouri, T. B. Lord of Connecticut, W. Monton of Los Angeles, J. H. Pershing of Colorado, L. W. Pratt of Oklahoma, J. J. Rowe of Southern Ohio, William F. Stroud of New Jersey, G. Townsend of Southern Virginia, H. W. Winfield of Fond du Lac, E. E. Thompson of Washington, Warren Kearny, D.C.L., of Louisiana.

(LITURGICS) STANDING LITURGICAL COMMISSION

Bishop Parsons of California, the Rt. Rev. Philip M. Rhinelander, D.D., Bishop Mikell of Atlanta, Bishop Oldham of Albany, Bishop Pennington of North Carolina; Sec., Rev. John W. Suter, D.D., of Massachusetts; Rev. Henry Gumm, D.D., of Pennsylvania, Rev. Charles E. Hill of Albany, Rev. Milo H. Gates, D.D., of New York, Rev. C. M. Addison, D.D., of Massachusetts, Rev. John W. Suter, Jr., D.D., of New York, Rev. Bayard H. Jones of Nevada, Rev. James A. Mulvihill, Ph.D., of Massachusetts, Rev. Percy V. Norwood, Ph.D., of Chicago, William C. Sturgis, Ph.D., of Massachusetts, John Stewart Bryan of Virginia, J. Randolph Anderson, D.C.L., of Georgia, George Wharton Pepper of Pennsylvania.

(LORD'S DAY ALLIANCE) BOARD OF MANAGERS OF THE LORD'S DAY ALLIANCE OF THE UNITED STATES

Bishop Freeman of Washington, Rev. W. S. Chase, D.D., of Long Island, Rev. G. F. Dudley, D.D., of Washington, Rev. Charles T. Walkley of Newark; *Honorary Vice-President of the Alliance*, Bishop Gilbert, Suffragan of New York.

(LYNCHING) JOINT COMMISSION TO STUDY CAUSES UNDERLYING CAUSES OF LYNCHING

Bishop Bratton of Mississippi, Bishop Scarlett of Missouri, Rev. H. M. Ramsey, D.D., of Oregon, Rev. R. S. Coupland of Louisiana, Lesley McCreath of Harrisburg, Walter Godard of West Texas.

(MARRIAGE AND DIVORCE) JOINT COMMISSION ON MARRIAGE AND DIVORCE

Bishop Page of Michigan, Bishop Davis of Western New York, Bishop Scarlett of Missouri, Bishop Johnson of Colorado, Rt. Rev. Paul Matthews, D.D., Rev. Frank H. Nelson, D.D., of Southern Ohio, Rev. Frederick C. Grant, D.D., of Chicago, Rev. Burton S. Easton, S.T.D., of New York, Rev. Howard C. Robbins, D.D., of New York, Rev. Vesper O. Ward of Minnesota, Rev. R. W. Trenbath of Newark, Rev. Samuel E. West of Kansas, Rev. R. A. Kirchhoffer of Alabama, Joseph H. Beale of Massachusetts, Origen S. Seymour of Connecticut, Roland S. Morris of Pennsylvania, Randolph Bias of West Virginia, P. T. Saunders of Kentucky, B. A. Moore of South Carolina, J. I. Hartman of Harrisburg.

(MUSIC) JOINT COMMISSION ON CHURCH MUSIC

Bishop Perry of Rhode Island, Bishop Stires of Long Island, Bishop McDowell of Alabama, Bishop Sturtevant of Fond du Lac, Bishop DuMoulin, Bishop Whittemore of Western Michigan, Rev. John N. Lewis, D.D., of Connecticut, Rev. Z. B. T. Phillips, D.D., of Washington, Rev. Winfred Douglas, Mus. D., of Colorado, Rev. A. Vincent Bennett, D.D., of Western Massachusetts, Rev. F. Walter Williams, of Rhode Island, Rev. Anson P. Stokes, Jr., of Southern Ohio, Wallace Goodrich, Mus.D., of Massachusetts, Channing Lefebvre, of New York, Stanley Farrer, of New Jersey, Adolf Torovsky, of Washington, David Williams, of New York, T. Tertius Noble, of New York.

(NEGROES) JOINT COMMISSION ON NEGRO WORK

Bishop Stewart of Chicago, Bishop Quin of Texas, Bishop Scarlett of Missouri, Bishop Demby, Suffragan of Arkansas, Rev. David C. Wright, D.D., of Georgia, Rev. E. H. Oxley, D.D., of Southern Ohio, Ven. B. W. Harris of Southern Virginia, Rev. G. M. Plaskett, D.D., of Newark, Warren Kearny, D.C.L., of Louisiana, Dr. Kenneth C. M. Sills of Maine, Henry K. Craft of New York, Lieut. Lawrence Oxley of Washington.

(NON-COMBATANT SERVICE) JOINT COMMISSION TO PETITION CONGRESS ON NON-COMBATANT SERVICE

Bishop Hobson of Southern Ohio, Bishop Remington of Eastern Oregon, Bishop Oldham of Albany, Bishop Juhan of Florida, Bishop Seaman of North Texas, Bishop Parsons of California; *Sec.*, Rev. H. C. Robbins, D.D., of New York; *Rev.*, W. B. Capers, D.D., of Mississippi, Rev. A. B. Kinsolving, D.D., 2d, of Long Island, Rev. A. E. Knickerbocker, D.D., of Minnesota, Rev. B. D. Tucker, Jr., D.D., of Virginia, Coleman Jennings of Washington, D.C., R. W. B. Elliott of New York, Charles P. Taft, 2d, of Southern Ohio, Maj. Gen. William C. Rivers.

(PRAYER BOOK IN FRENCH) JOINT COMMISSION FOR THE TRANSLATION AND PUBLICATION OF THE BOOK OF COMMON PRAYER IN FRENCH, PROVIDED THE NECESSARY FUNDS BE RAISED THROUGH THE ADVANCE PROGRAM OR IN SOME OTHER APPROVED WAY

Bishop Stires of Long Island, Bishop Carson of Haiti and the Dominican Republic, Rev. H. R. Gummey, D.D., of Pennsylvania, Rev. Milo H. Gates, D.D., of New York, William C. Sturgis, Ph.D., of Massachusetts, Joseph G. Minct of Massachusetts.

(PRAYER BOOK IN ITALIAN) JOINT COMMISSION ON THE PUBLICATION OF THE PRAYER BOOK IN ITALIAN

Bishop Washburn of Newark, Bishop Taitt of Pennsylvania, Rev. R. O. Leslie, Jr., of Newark, Rev. Francesco G. Urbano of Long Island, Appilio

Receipts to November 1st

Last year we reported the receipts to November 1st as the best in several years. Due perhaps to the attendance of so many treasurers at General Convention, the record this year is quite different. With expectations for the year 1937 greater than for 1936 by \$91,359, the collections to date show an increase of only \$15,770.

	Dioceses in Year	100% Class	% Paid on Amount Due	To be Collected by December 31st
1935	31		82.6%	\$525,393
1936	36		85.4%	499,995
1937	34		81.5%	575,584

Now that Convention is over let us carry to all of our people something of that world vision of Christian work and that spirit of unity and determination so strongly manifest at Cincinnati.

Faithfully yours,
LEWIS B. FRANKLIN,
Treasurer.

New York.

Milici, M.D., of New York, Francis Zara of Long Island.

(PRESIDING BISHOP) JOINT COMMITTEE ON STATUS AND WORK OF THE PRESIDING BISHOP

Bishop McElwain of Minnesota, Bishop Page of Michigan, Bishop Wilson of Eau Claire, Bishop Mikell of Atlanta, Rev. S. C. Hughes, D.D., of Rhode Island, Rev. H. H. Barber of Georgia, Rev. E. J. Randall, S.T.D., of Chicago, Philip S. Parker of Massachusetts, H. T. Nelson of Washington, J. M. Taylor of Virginia, Samuel Thorne of New York, W. H. Lightner of Minnesota.

(PRESIDING BISHOP'S SEE) JOINT COMMITTEE TO CONSIDER THE MATTER OF A SEE FOR THE PRESIDING BISHOP

Bishop Johnson of Colorado, Rt. Rev. Paul Matthews, D.D., Bishop McDowell of Alabama, Rev. Clyde Brown of Washington, Rev. W. E. Patterson of Maine, Rev. Mark Rifenbark, D.D., of California, Randolph Bias of West Virginia, Spencer Erwin of Pennsylvania, Dr. H. W. Horn of Kansas.

(PROGRAM) COMMITTEE, AD INTERIM, TO WHICH SHALL BE REFERRED BY COMMITTEE OF ARRANGEMENTS THE PROPOSED PROGRAM FOR NEXT GENERAL CONVENTION

Ex-officio, The Presiding Bishop.
The Chairman of the Committee on Dispatch of Business of the House of Bishops: Bishop Sherrill of Massachusetts.

The Chairman of the Committee on Dispatch of Business of the House of Deputies: J. Randolph Anderson, D.C.L., of Georgia.

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du Lac, Algernon Blair of Alabama, Dean Vincent of Oregon, Prof. William V. Dennis of Pennsylvania.

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(STRATEGY AND POLICY) JOINT COMMISSION ON STRATEGY AND POLICY

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(THEOLOGICAL EDUCATION) JOINT COMMISSION TO CONSIDER THE PRESENT FACILITIES FOR THEOLOGICAL EDUCATION IN THE CHURCH

Bishop Hobson of Southern Ohio, Bishop Strider, Coadjutor of West Virginia, Bishop Parsons of California, Bishop McDowell of Alabama, Bishop Wilson of Eau Claire, Rev. Karl M. Block, D.D., of Missouri, Rev. H. L. Bowen, D.D., of Chicago, Rev. S. S. Drury, L.H.D., of New Hampshire, Rev. W. R. Bowie, D.D., of New York, Rev. F. H. Sill, S.T.D., of Connecticut, R. W. B. Elliott of New York, Warren Kearny of Louisiana, J. H. Beale of Massachusetts, C. P. Taft, 2d, of Southern Ohio, Dr. Walter Hullihen of Delaware.

(TRIAL) COMMISSION TO CONSIDER CANON FOR TRIAL AND SENTENCE OF BISHOPS, PRIESTS, AND DEACONS, WITH A VIEW TO CLARIFYING AND SIMPLIFYING THE SAME

Bishop Mann of Pittsburgh, Rev. William D. Maxon, D.D., of Michigan, Henry D. Harlan of Maryland, O. S. Seymour of Connecticut.

(UNITY) JOINT COMMISSION ON APPROACHES TO UNITY

Chairman, Bishop Parsons of California; Bishop Wilson of Eau Claire, Bishop Strider, Coadjutor of West Virginia, Bishop Stevens of Los Angeles, Bishop Fenner, Coadjutor of Kansas, Rev. Howard C. Robbins, D.D., of New York, Rev. Angus Dun, D.D., of Massachusetts, Rev. P. F. Sturges, D.D., of Massachusetts, Rev. Frank Gavin, Ph.D., of New York, Rev. Francis J. Bloodgood of Milwaukee, William L. Balthis of Western North Carolina, Dr. Kenneth C. M. Sills of Maine, Clifford P. Morehouse of Milwaukee, C. M. Gair of Los Angeles, J. S. Spaulding of Michigan.

(YOUNG PEOPLE) COUNCIL OF ADVICE TO YOUNG PEOPLE'S ORGANIZATIONS OF THE CHURCH AS REPRESENTED IN THE NATIONAL FEDERATION OF EPISCOPAL YOUNG PEOPLE

Bishop Juhan of Florida, Bishop Quin of Texas, Bishop Gribbin of Western North Carolina, Bishop Sterrett of Bethlehem, Bishop Ingley, Coadjutor of Colorado.

Congregational Council Passes Resolution Censuring Babson

FORT WAYNE, IND. (NCJC)—A resolution censuring Roger W. Babson, moderator of the General Council of the Congregational and Christian Churches in the United States, for a recent speech made in England, in which he is reported to have promised American support for any war waged by England, was adopted by the midwest regional meeting of the Congregational and Christian Churches. The resolution, terms Mr. Babson's speech "directly contradictory to the pronouncements of American Congregationalists."

Before the resolution was adopted, Mr. Babson was severely criticized in a convention address by Hubert C. Herring of New York, director of the national Congregational and Christian Council for Social Action.

Educational Conference Held by Pennsylvania Diocesan W. A.

PHILADELPHIA—Pleading for more disciplined living, more adventurous thinking to be able to think through our ideas in the maintaining of world fellowship, to know what we want and to be willing to pay the cost, Mrs. James R. Cain of Columbia, S. C., a member of the National Council, addressed the opening meeting of the three-day conference of the diocese of Pennsylvania Woman's Auxiliary.

Five hundred attended the conference, which opened with a dinner in the ballroom of the Penn athletic club. Mrs. John C. Hill, president of the Woman's Auxiliary of the diocese, presided and introduced the speakers. Bishop Kemerer of Duluth also addressed the gathering, and Bishop Taitt of Philadelphia said both the Invocation and the Benediction.

Sunday Morning Bus Serves Trenton, N. J., Churchgoers

TRENTON, N. J.—As a part of the extension program of the associated parishes of this region a Sunday morning bus service has begun which picks up adults in Atco for the 9:00 A.M. service in Berlin, goes on to collect children along the road to Gibbsboro for the 9:45 school session, then returns to Atco and brings another load for the 11:30 session of the church school in Berlin.

This service is but one of many activities by which the work of the Church is being extended over the county by the various parishes brought into cooperative relationship. A training institute for the 50 or more teachers in the five stations started early in November, and has proved a most effective means of working together and of mutual inspiration as well as instruction.

Background of Family Life, Theme of Family Relations Institute in New Jersey

TEANECK, N. J.—Using the theme, The Background of Family Life, an Institute on Family Relations was held at Christ Church Community House, West Englewood, from October 14th to November 4th.

Dr. Ferdinand Carson of New York University spoke at the first session, his topic being Family Finance. On October 21st at the afternoon session Dr. Valeria H. Parker, honorary president of the National Council of Women, spoke on Looking at Love and Life; and in the evening Dr. Parker discussed The Biology of the Family.

The speaker at the afternoon session on October 28th was Dr. H. B. Wilson, of the Hackensack hospital, whose topic was The Great Adventure; and at the later session Dr. I. H. MacKinnon, of the Psychiatric Clinic Medical Center, New York, spoke on The Father, Mother, Child Relationship.

The last lecture took place on November 4th, when the Rev. L. Bradford Young of Holy Trinity Church, Brooklyn, N. Y. discussed The Spiritual Nature of the Family.

The institute was sponsored by several doctors, teachers, and persons interested in education and social service. The mothers' league of Christ Church school and Mrs. Maurice Morgan, institute treasurer served as the executive committee.

Church Resumes Sunday Broadcasts

WARREN, PA.—The broadcasting of the Sunday morning service at Trinity Memorial Church over station WJTN, Jamestown, N. Y. (1210 kilocycles), has been resumed. The time is from 11 A.M. to 12 M.

Sixty service bulletins are mailed out from the parish office each Friday, with the entire program under the leadership of the rector of Trinity Church, the Rev. E. Pinkney Wroth.



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English Youth Hear Romanist Archbishop

Dr. Downey Addresses Sheffield SYA Branch on Papacy; Another Diocese Forbids Remarriage

LONDON—In view of the intransigent attitude adopted by many English Roman Catholics toward the English Church, special interest attaches to the consent of the Roman Catholic Archbishop of Liverpool, Dr. Downey, to address a meeting of the Sheffield branch of the Seven Years' Association (the youth movement of the Church Union) on November 2d. Dr. Downey expounded what he described as "the divine institution of the Papacy as set forth in Holy Writ." He recognized that the doctrine of the Papacy was that which most of all divided him from his hearers. The Archbishop spoke of "the well-nigh heroic devotedness in their ministry" of such English priests as Dolling, Stanton, Mackonochie, and Wainright.

FORBIDS REMARRIAGE AFTER DIVORCE

The Bishop of Worcester (Dr. Perowne) is among the large number of English diocesans who have felt it necessary, in view of the passing into legislation of Mr. A. P. Herbert's Divorce Bill, to make it quite plain that the marriage in church of divorced persons—whether "guilty" or not—is forbidden.

"I wish it to be the rule of this diocese," Dr. Perowne told his diocesan conference on Wednesday, "that where any person who has been divorced, whether the innocent or guilty party, desires to be married again, the ceremony should take place in a registrar's office and not in a parish church."

JAPANESE-CHINESE SERVICE

The Archbishop of Canterbury and 12 other bishops—most of them from dioceses in the Far East—took part in a service at Westminster Abbey on October 29th to celebrate the golden jubilee of *Nippon Seikokwai* (the Holy Catholic Church in Japan) and the silver jubilee of *Chung Hua Sheng Kung Hui* (the Holy Catholic Church in China). During the service the Bishop of Western Szechwan read a prayer in Chinese and the Bishop in South Japan a prayer in Japanese. In his sermon the Archbishop said:

"Today, we join with these our Christian brethren in both nations in a union of prayer which rises above the clouds of war to the region where God reigns. With our prayers for peace, let us also pray that God may bring even out of this dire evil a great witness to Christian brotherhood, sorely tried, yet not found wanting under all the strain of conflict. On this day let all accusations and recriminations be removed from our minds and lips."

NEGRO INTERESTED IN RUSSIA

All over Africa and among the Negro people of the United States, the black man has a great interest in Russia and Communism, asserted John Murray, prin-

Bishop of Philippines to Preach in San Francisco

SAN FRANCISCO—Bishop Mosher of the Philippine Islands will preach at the cathedral here on November 21st, toward the conclusion of his visit to America for General Convention.

On the 27th, the Bishop will sail from Victoria, B. C., for the Philippines.

cial of Universal College, Exeter, speaking at Leeds on October 25th.

Dr. Murray was a member of the government commission on higher education in East Africa which recently issued its report. He dissented from some of its conclusions, particularly in its recommendation for increased secular educational facilities for the natives, and pressed in a minority report for greater government support for Christian mission schools in Africa.

"If we start turning out a population of educated pagans," said Dr. Murray, "their spiritual home is going to be Russia, and their faith Communism." He paid a high compliment to the educational work

of Christian missions in Africa, affirming that it would be hard to equal anywhere in the world.

CONTROVERSY OVER STATUE

Controversy rages over Jacob Epstein's latest statue—an immense recumbent figure of Christ in alabaster, called *Consummation Est*. To some it is a revolting piece of barbarism and blasphemy; to others it admirably suggests the serenity and majesty of perfect sacrifice, and is infinitely to be preferred before the namby-pamby prettiness of "wedding-cake" statuary.

This is the verdict of the *Times* art critic:

"Mr. Epstein has used many hundred-weights of alabaster, and devoted skill and industry, to say a great deal less than is contained in two words, or, if you prefer the English, 'It is finished,' three. In emotional comparison, it is as if one said 'Boo!' in a thunderstorm."

Name Arizona Executive Secretary

PHOENIX, ARIZ.—Waddell F. Robey, a Prescott layman, has been appointed executive secretary of the district of Arizona.



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Consecrate Memorial Chapel

BERKELEY, CALIF.—Consecration of the Weld Memorial Chapel of the Church Divinity School of the Pacific, by Bishop Parsons, president of the board of trustees, took place on All Saints' Day, November 1st.

The Chapel was named All Saints' after the church served for many years by Dr. Weld.

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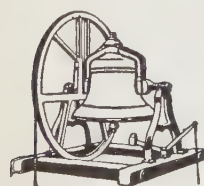
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Record Attendance at Annual Meeting of S. W. Va. Auxiliary

ROANOKE, VA.—Showing a roll call of a larger attendance than at any previous meeting of the Auxiliary in the history of the diocese, the annual session of the Woman's Auxiliary of the diocese of Southwestern Virginia was held November 2d, 3d, and 4th at St. John's Church, Wytheville, of which the Rev. Dr. Devall L. Gwathmey is rector.

On November 3d Bishop Jett celebrated Holy Communion and addressed the Auxiliary, and Miss Grace Lindley, executive secretary of the Woman's Auxiliary of the National Council, the guest of honor, also spoke.

The Rev. J. H. Lloyd of Japan, a native of the diocese, spoke on November 4th. The offering at the service on November 2d was designated for China relief, and on November 3d a part of the offering was given to the Rev. Dr. E. Reinhold Rogers in recognition of his services for the past 20 years as superintendent and rector of the boys' home at Covington.

Missionary Tour Conducted by Diocese of Southern Virginia

NORFOLK, VA.—A missionary tour of Southern Virginia was conducted by the diocesan field department, the Rev. Taylor Willis, chairman. Missioners were Bishop Goodwin, Coadjutor of the diocese of Virginia, and the Rev. J. Hubard Lloyd, missionary from Wakayama, Japan.

Mass meetings were held in Danville, Norfolk, and Newport News. At Norfolk, under the direction of the Rev. George P. Gunn, district chairman, a street procession consisting of crucifers, combined choirs and clergy in vestments, together with members of the Tidewater vestrymen's association, accompanied by the Shrine band playing *Onward, Christian Soldiers*, marched to the municipal auditorium where the mass meeting was held.

Between the addresses, spirituals were sung by the choir of the St. Paul Normal and Industrial School of Lawrenceville. It is estimated that 1,800 people were present. This is the first time that a Church street procession has ever been held in Norfolk.

Florida Diocese Prepares for Anniversary Service in April

JACKSONVILLE, FLA.—The Rev. John L. Oldham, chairman of the diocesan centennial committee, and his numerous sub-committees, are holding parochial and district meetings this month to acquaint people of the diocese with the aims and objectives of the celebration of the 100th anniversary of the incorporation of the diocese of Florida, to be held in April.

The celebration will take place in St. John's parish, Tallahassee, the parish in which the first council of the diocese was held. Bishop Oldham of Albany, brother of the chairman, is to be the centennial preacher. Historical pamphlets to be bound in one volume and other publications are planned for distribution during the winter and spring months.

Bishop Perry Aids English Cathedral

Southwark Appeal is Endorsed by Presiding Bishop; Seek Fund for Restoration and Repair

LONDON—The Provost and Chapter have issued an appeal for £25,000 to save the fabric of Southwark Cathedral which has been discovered to be in a dangerous condition. The appeal has the support of the Archbishop of Canterbury and of the Most Rev. Dr. J. De Woburn Perry, Presiding Bishop of the Episcopal Church in the United States. Bishop Perry has sent this message from America:

"The long standing associations of Americans with Southwark Cathedral, especially through John Harvard, should interest them in the Cathedral Restoration Fund. I cordially commend the appeal and wish it success."

John Harvard, founder of Harvard University, was baptized in what is now Southwark Cathedral in 1607, and was married there.

St. Saviour's Church, which became the cathedral when the diocese of Southwark was formed in 1905, ranks as the finest Gothic building in London after Westminster Abbey. Parts of the building date from the 12th century, and the choir and Lady Chapel (early 13th century) are specimens of the earliest known Gothic work in England. The two transepts were built about 1400, and the fine square tower in the 16th century. The nave, having collapsed in 1838, was succeeded by a temporary structure till the present nave, a copy of the original medieval work, was built in the late 19th century.

The cathedral has no ancient endowments, and the diocese which it serves, one of the poorest in England, has raised large sums to build new churches for the vast new suburbs that have grown up since the War on its fringes.

Los Angeles Morals Education Group Organizes for Campaign

LOS ANGELES—The Los Angeles county morals education committee has organized for an aggressive campaign, appointing Dr. George Gleason as public relations director.

The committee is working in close association with the county probation office and is planning an extensive program of education regarding law enforcement and prevention of crime. It is hoped to bring about cooperation between the churches and the law enforcement agencies in creating public sentiment favorable to law and order.

Bishop Stevens is chairman of the committee, and other members include Dr. Frank Fagerburg, Baptist; Dr. James W. Fifield, Congregationalist; Dr. Robert Freeman, Presbyterian; Rabbi Edgar Maginn; Dr. Wilsie Martin, Methodist; the Rt. Rev. Thomas J. O'Dwyer, Roman Catholic, and the Rev. Clarence H. Parlour, Anglican.

Holy Land May Aid in Christian Unity

Canon Bridgeman Cites Examples of Cordial Feeling Between Vari- ous Workers of All Communions

CHICAGO—Christian unity coming out of the Holy Land is a future possibility in the opinion of Canon Charles T. Bridgeman, the Church's missionary in Jerusalem, expressed in Chicago for a series of missionary meetings.

As the basis for his opinion, Canon Bridgeman pointed to the cordial relationships which exist between the representatives of virtually all communions working in the Holy Land.

"We have no specific program looking toward organic unity," Canon Bridgeman said. "We work together, however, and there is the most cordial feeling between the various Christian workers. This is true so far as the Latins, Greeks, Armenians, Anglicans, and Protestants are concerned. It is through such a feeling of mutual understanding and friendship, I believe, that the eventual unity must and will come."

One of the most unfortunate factors in the whole situation so far as the Holy Land is concerned, according to Canon Bridgeman, is the fact that there has been no common meeting place for the Jews, Moslems, and Christians. The Christian schools, particularly the Anglican schools, provide the best opportunity in this direction. In such schools, all the varied classes meet together and slowly are getting a common educational and cultural background. The great objective, in fact, of the Christian schools in Palestine, should be this very thing, he believes.

Archdeacon Mott Retires After 43 Years' Service

SPRINGFIELD, MASS.—A testimonial dinner to the Ven. Marshall E. Mott on his retirement as Archdeacon of Western Massachusetts after 43 years of service in the diocese, 17 of them as Archdeacon, was given at the Hotel Kimball on November 4th.

Two hundred clergymen and laymen attended the dinner, and addresses of appreciation of Archdeacon Mott's long term of service were given by Bishop Lawrence of Western Massachusetts, the Rev. Dr. Henry B. Washburn of the Cambridge Theological School, and the Hon. Russell L. Davenport, chancellor of the diocese. The Rev. William Smith, rector of St. Matthew's, Worcester, acted as toastmaster.

Bishop Lawrence presented Canon Mott with \$1,000 on behalf of friends in the diocese, and Judge Davenport, on behalf of the clergy and laymen, presented him with a radio. Archdeacon Mott retired as Archdeacon November 1st. He was recently elected Canon of Christ Church Cathedral, Springfield.

Albany Church Marks 40th Year

ALBANY, N. Y.—St. Andrew's Church observed the 40th anniversary of its founding by a two-day celebration held November 7th and 8th. Bishop Gilbert, Suffragan of New York, preached the sermon at the anniversary service on the 7th, and the Rev. Grant Noble, rector of St. John's Church, Williamstown, Mass., spoke at a young people's rally that evening.

Other Churchmen who took part in the anniversary services were Bishop Oldham, the Rev. George A. Taylor, rector of St. Paul's Church, and Dean Moreland of State college. The Rev. Charles W. Findlay has been rector of St. Andrew's Church for the past 15 years.

Observe Completion of Church and Rector's 25th Anniversary

BOULDER, COLO.—The completed Church of St. John's was consecrated by Bishop Johnson on November 7th.

When St. John's was built, four cornerstones were laid: one by the governor of the state, one by the president of the University of Colorado, one by the Grand Lodge of the Masons of Colorado, and one by Bishop Olmsted, at that time Bishop of the diocese—the idea being to represent education, government, fraternity, and religion as the foundation of Church work. The occasion also marks the completion of the 25th year of service of the rector of St. John's, the Rev. H. M. Walters.

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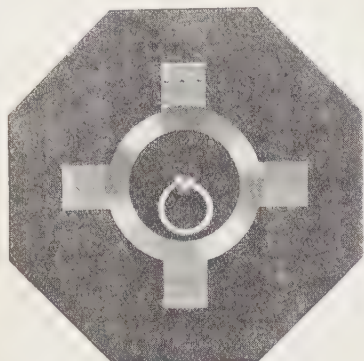
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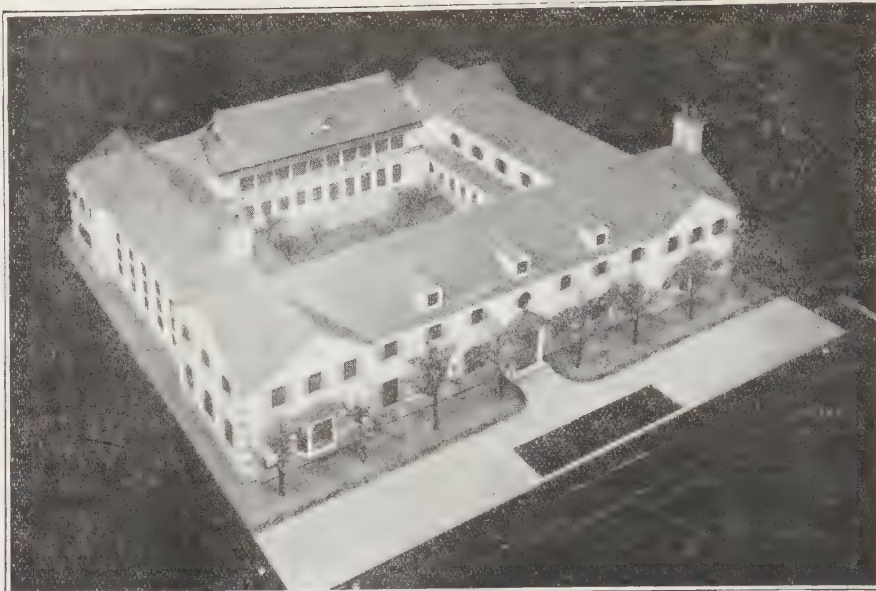
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PROPOSED STUDENT CENTER FOR JAPANESE BROTHERHOOD OF ST. ANDREW

Hold Seven Convocational Meetings in Detroit Area

DETROIT—One of the features of the program developed this fall by the department of field and publicity in the diocese of Michigan was a series of seven convocational meetings held in centers outside of Detroit. The meetings were arranged by a committee of the field and publicity department headed by the Rev. C. L. Ramsay, rector of St. Paul's Church, Jackson, and were planned somewhat along the line of archdeaconry meetings held in the diocese several years ago under the archdeaconry system.

The series began in Grace Church, Port Huron, on October 25th, and included meetings in Bay City, Alpena, Flint, Monroe, Adrian, and Owosso. The program in each case was identical. Each meeting provided for a celebration of the Holy Communion, with address, followed by a general assembly for organization and business. Six half-hour meetings were held for the entire group, on the following subjects: Girls' Friendly Society, boys' work, young people's organizations, religious education, Woman's Auxiliary, and diocesan missionary work.

In no case were local leaders used, except that one clergyman in each convocation acted as chairman for the meeting.

Raise \$1,250 for New Hawaiian

Church; Goal is Set at \$6,000

HONOLULU, HAWAII—The mission of St. Stephen's-in-the-Fields, Haleiwa, Oahu, founded five years ago, has outgrown its temporary quarters, and has set out to build a new church at an estimated cost of \$6,000. Of that amount \$1,250 is at hand.

Situated 35 miles from Honolulu, the mission is in the center of a vast sugarcane growing region, and serves a rural population of nearly 10,000. The Rev. Charles Nelson, vicar of Epiphany Church, is in charge of the mission.

Brotherhood in Japan to Erect Group of Buildings for National Camp Center

PHILADELPHIA—According to Prof. Paul Rusch, executive vice-president of the Brotherhood of St. Andrew in Japan, now on a speaking tour of the United States in the interests of the Brotherhood, the Yamanashi Prefectural Government has agreed after months of negotiation to sell the Brotherhood five acres of ground for a national camp and conference center.

With the cash on hand plus about \$2,000 more, which must be raised and dispatched to Tokyo by Christmas, it is hoped that the main building will be ready in time for the summer camps next July. The camp will be located in one of the mountain sections of Japan, usable at any time of the year for conference purposes.

Twelve camp buildings will be erected to consist of a central building to include conference, library, lounge, office, dining bath and kitchen facilities; 10 log cabin cottages with Japanese interiors to house 10 or more persons, and a permanent log chapel. The chapel will be placed under the jurisdiction of the Most Rev. Samuel Heaslett, Presiding Bishop of the Japanese Church and Bishop of South Tokyo. The camp will be available for the use of all official groups in the Nippon Seikokwai.

Insurance Corporation Reports Gain

NEW YORK—William Fellowes Morgan in a November statement reports that the Church Life Insurance Corporation during the first 10 months of 1937 has insured 16½% more ordinary life insurance than in the corresponding period of 1936. The corporation is a subsidiary of the Church Pension Fund.

The assets of the corporation, which issues life insurance and annuities to the clergy, lay officials, and active lay workers of the Episcopal Church, amount to approximately \$150 for each \$100 of liabilities at present market value of securities, Mr. Morgan stated.

Fire Damages Rochester Ladies', Children's Home

ROCHESTER, N. Y.—Fire which caused a general alarm for the first time in 30 years in the city of Rochester damaged the 68-year-old stone building of the Church home on Mount Hope avenue in this city, at noon on November 10th.

The inmates of the home, 28 old ladies and 11 children, together with the nurses and staff of the home, were at luncheon on the first floor, when the chauffeur of one of the board of lady-managers, which had just concluded its weekly meeting, noticed smoke and flames rising from the roof and sent in the alarm. Inmates of the home were quickly removed to private houses and other homes and hospitals in the city. No one was hurt.

The fire originated in a ventilating fan on the third story and burned into a blind attic in the main building, resulting in a heavy loss not only in the destruction of a good part of the roof, but also smoke and water damage to the interior, which had just been redecorated at a cost of \$7,000. Full extent of the fire loss cannot be determined as yet but it will run close to \$20,000. The loss is covered by insurance.

Amish, Mennonites Win Right to Maintain 11 School Houses

HARRISBURG, PA. (NCJC)—Asserting that he "will not interfere with any religion," Governor George H. Earle announced on October 29th that 11 "little red" school houses, with single rooms, would be maintained in East Lampeter township, Lancaster county, for the use of children of the Amish and Mennonite religions.

The announcement followed a conference between Governor Earle, representatives of the religions, and local school officials. Ten of the one-room schools, which were closed when a consolidated building was erected in the community with PWA funds, will be reopened and the one now open will be permitted to continue, the Governor said.

"I know this is a matter of religion and will not interfere with any religion," he declared. "I know these people are hard-working, conscientious and honest."

Memorials Blessed

BALTIMORE, Md.—There have recently been blessed at Grace and St. Peter's Church, a black cope and six mortuary rights in loving memory of Sidney T. Manning; six Altar lights given by a parishioner in memory of the Rev. Dr. Robertcott Chalmers, late rector of the church; a gold cope, the gift of a parishioner; a crucifix for the High Altar in memory of Edgar Bernard Browning, and a tabernacle in the Lady Chapel. The crucifix and tabernacle were designed by Leslie H. Nobbs of New York.

600 at Washington Institute Convention

Celebrate 40th Anniversary of Religious Education Department of Diocese

WASHINGTON—Over 600 teachers and ministers gathered at St. Mark's Church on November 10th for the annual church school institute convention and dinner, held under the direction of the diocesan Department of Religious Education, the Rev. William R. Moody, chairman. This event celebrated the 40th anniversary of the department in this diocese, and was the largest in attendance and interest yet held.

Bishop Tucker of Virginia, Primate-elect, was the principal speaker. He appealed to the gathering for more religion in the home, for better-equipped missionary teachers, and for "vocational" training on the part of the youth of the Church. He wanted to see boys and girls trained in the actual work of the Church. He declared that "the world cannot remain half pagan and half Christian," and indicated that Christians everywhere must be loyal to Christ if the age is not to turn entirely pagan.

He declared that it is not enough to have correct teaching in the elements and tenets of the Church, but that the way of Jesus, His methods, His principles, must be carried into the avenues of life wherever men and women and children live and labor.

"There are certain un-evangelized parts of our own individual lives," he said, "which are still to be taken for Christ. There are also many areas that have yet to be Christianized in the community, among the races and nations."

Bishop Tucker made a profound impression on all who heard him, for his straightforward way of speaking, for his definite Christian challenge, for his highly-developed missionary zeal, and for the simplicity of his manner and speech. This was his first appearance in Washington since his recent election to the highest office in the Church at the Cincinnati Convention. He was introduced by the Rev. William R. Moody, who was a student under him at the Virginia seminary before he was made Bishop of Virginia.

Bishop Freeman spoke at the dinner, and referred to St. Mark's parish as the "place of holy beginnings"—referring to the fact that this church was the first pro-Cathedral of the diocese under the late Bishop Satterlee. Dean Powell addressed the convention in the afternoon and appealed to the teachers and pupils of the Church schools to be realistic in their attitudes toward life and the Church.

Parochial Mission Held in Sharon, Pa.

SHARON, PA.—The Rev. Truman Hemmingsway of Sherburne, Vt., conducted a successful parochial mission from October 31st to November 5th in St. John's Church, of which the Rev. Frederic B. Atkinson is the rector.

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Anglican-Orthodox Group Forms Chapter in Chicago to Further Catholic Unity

CHICAGO—Formation of a Chicago chapter of the Orthodox-Anglican Fellowship was effected here recently and the Rev. Edward S. White, rector of the Church of the Redeemer, was elected president.

Ralph Montgomery Arkush of New York, organizer for the fellowship, presented the aims and purposes of the organization at a luncheon meeting of local Church representatives and the chapter was then set up.

Among those who joined in sponsoring the chapter are: Bishop Leonti of the Russian Orthodox Church; Dean Snegireff of Holy Trinity Orthodox Cathedral; Fr. Nestor of the Greek Orthodox Church; Paul Demos of the same church; Fr. Skiatich of the Yugoslav Orthodox Church; and the Rev. Messrs. E. S. White, William B. Stoskopf, John H. Scambler, and Calvert E. Buck of the Episcopal Church. Bishop Stewart has endorsed the formation of the chapter, according to Mr. Arkush.

The chapter plans a joint service of the various communions in the near future.

Milwaukee Priest and Acolyte Take Part in Marquette Drama

MILWAUKEE—The Rev. Killian A. Stimpson, rector of St. Mark's Church, acted as "commentator" in the civic pageant, *The Restless Flame*, presented November 9th, 10th, and 11th in the Milwaukee auditorium by the Pere Marquette Pageant Commission.

An acolyte at St. Mark's Church, Norman Gauerke, also had a leading part in the production, which was sponsored by Marquette University and Milwaukee city and county.

Scenes depicting the restless spirit in man, which drives him on to new lands and new conquests, began with Circe and Ulysses, the Vikings, Marco Polo, Columbus, and Cortez, and closed with the scene portraying the coming of Pere Marquette. Mr. Gauerke played the part of the Chinese Emperor in the Marco Polo scene.

70 Attend Chapel Hill, N. C. College Student Conference

CHAPEL HILL, N. C.—Under the leadership of the Rev. Dr. T. O. Wedel a successful college student conference was held in the diocese of North Carolina at St. Mary's house, Greensboro, November 5th to 7th.

Seventy students from 18 colleges took part. Lectures began on November 5th, with the conference split up into discussion groups. The findings of these groups were reported back to the whole body.

On the 6th a banquet was held at St. Andrew's parish house, and an address made by Bishop Penick. The conference closed on the 7th in a business meeting and the election of a continuation committee with Henry Hicks of the University of North Carolina as president.

700 Attend Annual Rochester Meeting

Bishop Reinheimer Establishes a
Permanent Men's Organization on
Informal Basis

ROCHESTER, N. Y.—Bishop Reinheimer, Coadjutor of the diocese, who spoke to the 700 men attending the fourth annual mass meeting of the diocese of Rochester in the Masonic Temple on October 31st, established a permanent men's organization on an entirely informal basis. He dubbed the organization "the Bishop's Men of the Diocese of Rochester," and appointed as its committee the key men from each parish and mission and the eight directors, two from each deanery, who had brought success to the meeting.

Every parish and mission in the diocese was represented in this large gathering and many of the clergy and laymen came long distances to be present.

The Hon. Alanson B. Houghton of Corning, former ambassador to the Court of St. James, presided at the meeting, and spoke of the critical condition of the world and the imminence of the war cloud and the need of Christian thinking and action in a masterly manner. Dr. John W. Wood of the executive council substituted as chief speaker of the evening for Bishop Kroll of Liberia, who was called away by the critical illness of his son.

Bishop Reinheimer charged the men with three tasks: First, to see that an annual meeting of the same character was planned and arranged and carried out each year. Second, that on the Sunday nearest to Washington's birthday (in 1938 this will be February 20th) they arrange for a corporate Communion and men's breakfast in each parish and mission of the diocese. Third, that they constitute themselves a committee to match the gift of the Rev. Kenneth S. Urquhart of East Rochester who has offered himself to the Liberian mission, with an equipment fund for him of \$2,500 per year, thus relieving the budget of the General Church of this item.

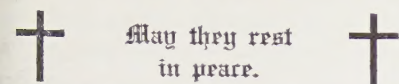
Hold Newark Diocesan Dinner for 500 Clergy and Vestrymen

ORANGE, N. J.—Five hundred clergy and vestrymen from parishes throughout the diocese of Newark met at the Kresge department store of Newark on November 4th for a dinner under the auspices of the Church club and the layman's missionary league.

Bishop Washburn told of the harmonious atmosphere of the General Convention and stressed its forward outlook and commitments. He also introduced the guest speaker, Bishop Roberts of South Dakota.

Bishop Roberts said that only the Church can overcome war. The history of the Sioux or Dakota Indians among whom he does his work is a proof of this assertion. "The United States Army with all its victories over them did not make the Indians a peaceful people; only the Church of Jesus Christ did that," he stated.

NECROLOGY



CHARLES A. BEHRINGER, PRIEST

LINDEN, N. J.—The Rev. Charles Albert Behringer, rector of Grace Church, died on October 26th after having been in poor health for some time.

He was born in Mendon, Ill., on September 2, 1879, the son of F. Behringer and Mary V. Colburn. He was educated in Chicago.

Mr. Behringer was ordained deacon in 1905 and advanced to the priesthood in 1906 by Bishop Coleman. His marriage to Mary Ella King of Milton, Del., took place in 1906.

He served as rector of St. John the Baptist Church at Milton, Del. from 1905 to 1906; at St. John's Church, Tuckahoe, N. Y., from 1906 to 1908; and at Trinity Church, Swedesboro, N. J., from 1908 to 1911. He returned to St. John the Baptist Church, Milton, Del., where he remained from 1911 to 1916. During the years 1916 to 1923 he served as rector of Grace Church, Crosswicks, and priest in charge of Christ Church, Allentown. From 1923 to 1930 he was rector of All Saints' Church, Wenonah, and in 1930 became associated with Grace Church, where he remained until his death.

Mr. Behringer was also an instructor in music, a lecturer and journalist. He served

as special investigator, social service agent, and probation officer for the state.

CHARLES H. COLLETT, PRIEST

PHILADELPHIA—The Rev. Charles Henry Collett, 49, rector of Christ Church and St. Michael's parish, died suddenly at Marysville, New Brunswick, Canada, on November 11th. He was visiting a brother at the time of his death. The Rev. Mr. Collett had been ill for four months and was unable to take charge of his parish. His death was unexpected, however, as he had gone to Canada to recuperate after his illness.

Mr. Collett was born in Dunham Province, Quebec, September 28, 1888, the son of Richard and Naomi L. Collett. He received his Bachelor of Arts degree from Trinity College in 1913, and the degree of Bachelor of Divinity in 1916 from Berkeley College. He was ordained deacon in 1916 and advanced to the priesthood in 1917 by Bishop Parker. His marriage to Edith S. Scamman took place in 1920.

During the years 1916 to 1919 Mr. Collett was in charge of St. Luke's Mission and St. Timothy's Mission, Concord, N. H.; he served as vicar of St. Stephen's Church, Boston, from 1920 to 1923; as priest in charge of Trinity Chapel, Salisbury, and St. Philip's Chapel, New Hope, from 1923 to 1934; as rector of St. Paul's parish, Fargo; and as student pastor at the University of North Dakota from 1924 to 1930.

Before becoming rector of Christ Church, the Rev. Mr. Collett was general secretary of the Field Department of the National Council from 1930 to 1935.

Mr. Collett is survived by his widow

and three children, his parents, Mr. and Mrs. Richard Collett, and a brother.

WILLIAM JOHN DAVIS

LANGSFORD, PA.—William John Davis, well-known layman, died at the hospital in Palmerton on October 11th.

Mr. Davis was the oldest banker in the Panther Creek valley, and was prominent in civic and social enterprises. Since the beginning of Trinity Church in Lansford he had been a conspicuous worker, and served as secretary of the vestry since its organization in 1895. He also served as superintendent of the church school for many years.

Mr. Davis was born near Lansford in 1873, and besides his widow he is survived by two children. Trinity Church was remembered in his will.

MRS. JESSIE WEIR HEINIGKE

BROOKLYN, N. Y.—Mrs. Jessie Weir Heinigke, 87, for many years a leader in women's work in the diocese of Long Island, died suddenly on October 22d.

Mrs. Heinigke was born in Bay Ridge, Brooklyn. She became a member of the Woman's Auxiliary in 1872, and served as diocesan president from 1920 to 1932. She joined the Church periodical club in 1888; founded the long Island branch, of which she was secretary from 1889; and was national president from 1908 until the recent General Convention, when she was named honorary president. She attended the Convention for the purpose of insisting that her resignation as an active officer be accepted.

Mrs. Heinigke was a charter member



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of the National Indian association, and served as president of that organization from 1910 until her death. She was for many years a member of the woman's board of the Church charity foundation of Long Island, and was elected vice-president in 1903. She had been chairman of the board's nurses' committee since 1896. She founded the chancel guild of Christ Church, Bay Ridge, and was elected its president in 1906.

The funeral service was held in Christ Church on October 25th, and burial took place in Greenwood cemetery. A daughter, Miss Daisy W. Heinigke, and a son, Otto W. Heinigke, survive.

JAY G. SIGMUND

CEDAR RAPIDS, IA.—Jay G. Sigmund, well known to readers of THE LIVING CHURCH for his poetry, died here last

month as the result of a hunting accident.

A Requiem Mass in the Church of Our Lady of Grace, celebrated by the Rev. R. J. Campbell, rector, was followed by burial from the same church, where Mr. Sigmund had been a communicant for many years.

Mr. Sigmund's writings and personal attributes made him widely known and loved both in Cedar Rapids and far beyond its limits.

UTO Worker in Oklahoma

OKLAHOMA CITY, OKLA.—Miss Avis E. Harvey, a United Thank Offering field worker, is spending six weeks in Oklahoma, visiting parishes and missions throughout the state to advise in problems of women's work and religious education, and to take reports of the Woman's Auxiliary triennial convention to Oklahoma women.

17 Stained-Glass Windows are Presented to Wisconsin Church

WISCONSIN RAPIDS, WIS.—The new Church of St. John the Evangelist, in the diocese of Fond du Lac, has been further beautified by the addition of 17 stained-glass windows which were blessed by Bishop Sturtevant on October 31st.

The windows are the gifts of Mr. and Mrs. Isaac P. Witter and were done in the Conrad Schmitt studios, Milwaukee, imported glass from England, France, and Czechoslovakia.

One of the nave windows is in memory of the Rt. Rev. Reginald H. Weller, former Bishop of the diocese; one in memory of former vicar, the Rev. Johannes Rockstroh; two in memory of Mr. and Mrs. Falkland MacKinnon, former benefactors. The Rev. James M. Johnson is the present vicar.



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EUBANKS, Rev. HALE B., is vicar at St. John's Church, Toledo, and at St. Stephen's Church, Newport, Oreg. Address, Toledo, Oreg.

GRANGER, Rev. GEORGE L., formerly in charge of the Church of the Messiah, Murphy, of St. John's, Sylva, and of St. David's Church, Cullowhee, N. C. (W. N. C.); is vicar of St. Luke's, St. Cloud, and of St. John's, Kissimmee, Fla. (S. F.). Address, 718 Florida Ave., St. Cloud, Fla.

HUEFNER, Rev. GEORGE F., formerly canon missionary, Cathedral, Faribault, Minn.; is in charge of St. James' Mission, Minneapolis, Minn. Address, 1991 Marshall Ave., St. Paul, Minn.

LONG, Rev. ANDREW C., formerly assistant at Holy Trinity Church, New York City; to be rector of that church, effective January 1st.

MURRAY, Rev. NOEL L., formerly vicar at St. John's, Toledo, and at St. Stephen's, Newport, Oreg.; is vicar at St. Peter's and St. Paul's missions, Portland, Oreg. Address, 204 S. E. 81st Ave.

PRENDERGAST, Rev. GEORGE H., formerly locum tenens at St. John's Mission, Bisbee, Ariz.; is locum tenens at Epiphany Mission, Flagstaff, Ariz.

SCHWER, Rev. JOHN W., formerly in charge of St. Peter's Mission, Albany, Oreg.; is in charge of St. Matthew's Church, and of St. Timothy's Mission, Minneapolis, Minn. Address, 2626 Lincoln St., N. E.

VAN ZANDT, Rev. MALCOLM J., formerly vicar of Christ Church, Redding, and of Emmanuel Church, Weston, Conn.; to be rector of Trinity Church, Portland, Conn., effective December 6th. Address, 356 Main St.

WILSON, Rev. CLYDE D., formerly curate at Christ Church, Greenwich, Conn.; to be rector of the Church of the Holy Trinity, Middletown, Conn., effective December 1st.

NEW ADDRESSES

COLTON, Rev. WILLIAM N., formerly St. Barnabas' Church, Irvington, N. Y.; 1317 E. Speedway, Tucson, Ariz.

HALE, Rev. S. WHITNEY, formerly 128 Pearl Ave., Buffalo, N. Y.; 30 Brimmer St., Boston, Mass.

SCRATCHLEY, Rev. H. P., formerly 58 Larchmont Rd., Asheville, N. C.; 67 Vermont Ave., West Asheville, N. C.

STEDMAN, Rev. FRANK H., formerly 21 Boylston St.; 14 Oakview Terrace, Jamaica Plain, Mass.

RESIGNATION

ELLIS, Rev. A. DONALDSON, as rector of St. Ann's Church, Nashville, Tenn., where he served for the past ten years; to retire. Address, 306 W. 7th St., Plainview, Texas.

ORDINATIONS

PRIEST

SAN JOAQUIN—The Rev. ROBERT S. SNYDER was advanced to the priesthood by Bishop Sanford of San Joaquin in the Church of the Saviour, Hanford, Calif., October 18th. The ordinand was presented by the Very Rev. James M. Malloch, and is rector of the Church of the Saviour, with address at 110 E. 10th St., Hanford, Calif. The Rev. H. R. A. O'Malley preached the sermon.

DEACON

MAINE—KENNETH DEWITT PAUL was ordained deacon by Bishop Brewster of Maine in the Cathedral of St. Luke, Portland, November 14th. The candidate was presented by the Rev. Ernest A. Pressey, and is assistant at St. Saviour's Church, Bar Harbor, Me. The Very Rev. Howard D. Perkins preached the sermon.

CHURCH KALENDAR

NOVEMBER

- 21. Sunday next before Advent.
- 25. Thanksgiving Day. (Thursday.)
- 28. First Sunday in Advent.
- 30. St. Andrew. (Tuesday.)

KALENDAR OF COMING EVENTS

DECEMBER

- 8-10. Meeting of Woman's Auxiliary National Executive Board.

AMERICAN CHURCH UNION

CYCLE OF PRAYER

NOVEMBER

- 29. St. Luke's, Germantown, Philadelphia.
- 30. All Saints', West Newbury, Mass.

DECEMBER

- 1. Good Shepherd, Waban, Mass.
- 2. St. Mark's, Jersey City, N. J.
- 3. St. Saviour's, Old Greenwich, Conn.
- 4. Holy Trinity, Pueblo, Colo.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector

Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M. Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Weekday Masses: 7 A.M. Thursdays and Holy Days 7:00 and 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street

New York City

Sundays: 8, Holy Communion, 10, Morning Prayer, 11, Holy Communion and Sermon, 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer.

Saturdays: Organ Recital at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

Rev. DONALD B. ALDRICH, D.D., Rector

Sundays

8 A.M., Holy Communion
11 A.M., Morning Prayer and Sermon
8 P.M., Evensong and Sermon

Week-Days

8 A.M., Holy Communion
5:30 P.M., Vespers

THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue at 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Choral Evensong and Sermon
Holy Communion, 8 A.M., Monday, Wednesday, and Friday; 12 Noon, Thursdays and Holy Days.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street

In the City of New York

Rev. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. R. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
9:30 and 11:00 A.M., Junior Congregation.
4:00 P.M., Evensong.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days: Holy Communion at 10 A.M.
Fridays: Holy Communion at 12:15 P.M.

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues
(Served by the Cowley Fathers)

Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Evensong, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

Very Rev. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

CHRISTIAN YEAR

SERMONS AND OUTLINES

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